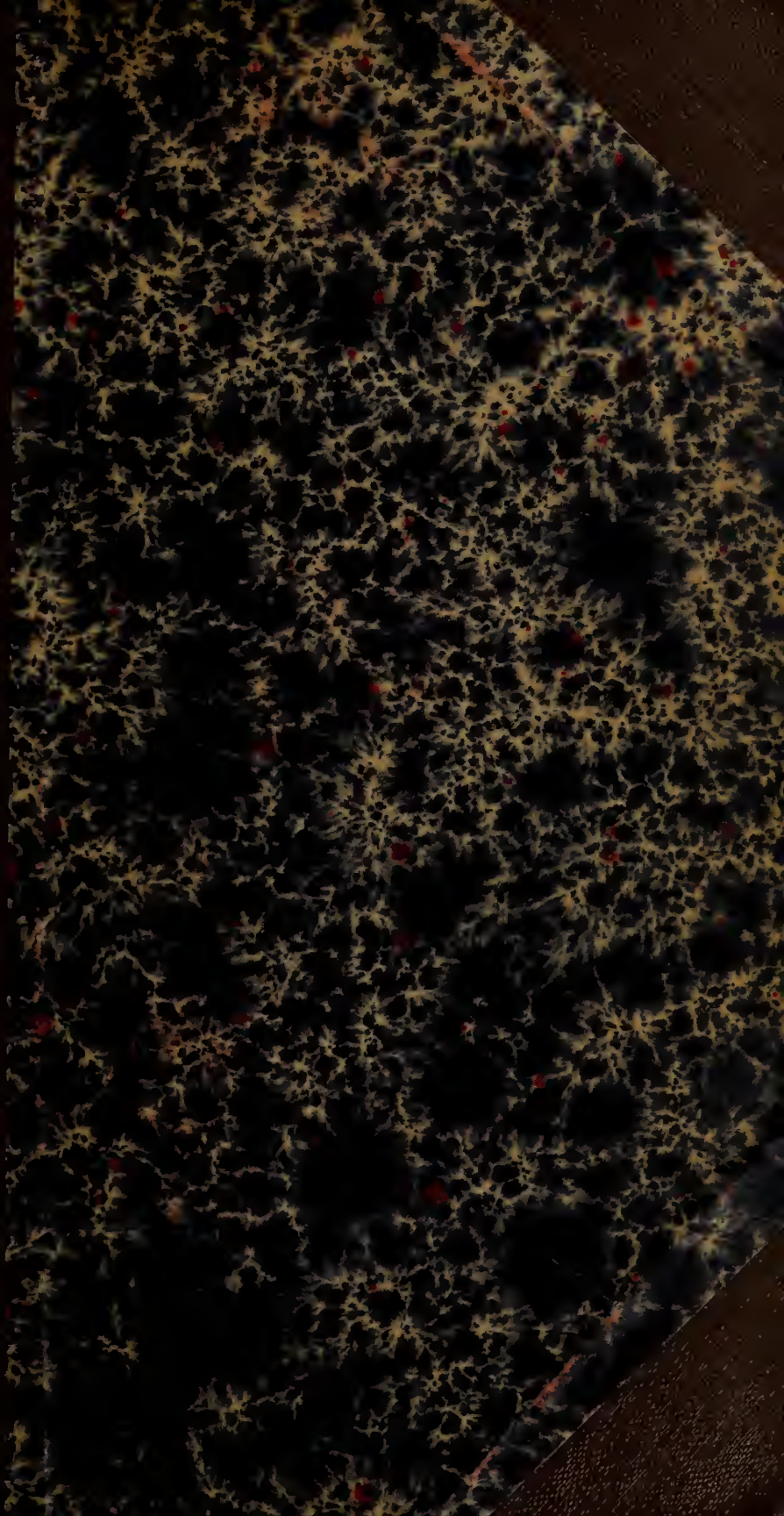

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THE

MORAL REFORMER

AND

1862

Teacher on the Human Constitution.

WM. A. ALCOTT, Editor.

VOL. I.

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ADVERTISEMENT.

The Moral Reformer, was commenced as an experiment, but the success it has met with, warrants its permanent continuance. It is true that though we have done very well with the work for the first year, we need and shall probably receive, in the progress of the second volume, a much more liberal support.

The range of topics, in Vol. II, will be much widened. It will be our purpose to show, to a greater extent than before he causes of vice and disease in the errors of the family, the school, the factory, the counting room,—indeed in all the varied employments and modes of life. We purpose also to develope, as far as we may be able, not only the multiplied evils connected with eating and drinking improper substances and improper quantities of wholesome substances, but also those connected with quackery, dosing, exercise, dress, and improper mental and moral habits.

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MORAL REFORMER

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Teacher on the Human Constitution.

JANUARY, 1835.

EDITOR'S ADDRESS.

Society groans, says a popular writer, under a load of suffering, inflicted by causes which might easily be removed, but which, in consequence of ignorance in regard to our own structure, and the relation of different parts of the system to each other and to external objects, are still permitted to operate. On this account, he adds, 'persons of much good sense in every other respect, not only subject themselves, unwittingly, to the active causes of disease, but *give their sanction to laws and practices destructive, equally, to* LIFE *and* MORALS.'

This we believe to be correct; and here we take our stand. In the Moral Reformer and Teacher on the Human Constitution, we propose to show, not only the structure and laws of the human system, but the almost inseparable connection of health and morals,—a connection too often overlooked or disregarded.

There are two sources of the general neglect to which we have adverted. One is ignorance, and the other prejudice. Unhappily, the latter is not always diminished by removing a degree of the former. There are smatterers in medical science, or devourers of medical books, who, for want of any previous fixed principles in regard to the laws of the human body, either in health or disease, become just sufficiently enlightened to make themselves

thorough dyspeptics; and to subject those whom they love more than themselves, to disease in various forms. They watch, with trembling anxiety, every change of temperature, every breath of wind, every mouthful of food, and every new sensation, till they come to suffer, either in imagination or reality, the very evils which they have labored to avoid.

But give to mankind, at the outset, fixed principles in anatomy, physiology and hygiene—let parents know by what general rules the physical education of *their rising charge* is to be conducted, and let those who are at an age which deems itself too wise to listen to parental counsels, on topics of paramount importance, (even if such counsels were to be had,) but who are yet inexperienced in the world, know how to educate *themselves*, physically, socially, morally and religiously;—and there is reason to hope for a change in society which shall be greatly in favor of human happiness. There is reason to hope, even, that those bodies which are designed to become 'temples of the Holy Spirit,' will be trained in a manner worthy of Him, whose they are, and for whose reasonable service they were intended.

We are not ignorant that the study of Nature, even in her most noble departments, *may* tend to materialism—to render the student more nearly allied to the subjects which he is in the habit of contemplating. Nay, more, we believe that in the hands of an instructor who is himself destitute of spirituality, this is the *often* result. But such considerations only render more imperative the call to adopt a different manner in treating of these subjects; and in the spirit of Christ, the great Teacher, to endeavor to see that, instead of stopping at second causes, the student acquire that *most* important of habits, the habit of looking '*through* Nature, up to Nature's God.'

In conducting the Moral Reformer, we shall aim at a plain, familiar, conversational style. Elegance of diction will be a secondary object. We wish to converse, through the medium of our columns, with our fellow citizens throughout the land, and point them to a thousand things which are greatly overlooked—some, perhaps, re-

garded as trifles—but which are believed to have a most decided and powerful influence, either to elevate or depress the tone of public morals. *Physical education*, in its largest sense, embracing, as it does, all the points at which the human constitution is connected with external objects, we regard as, in no small degree, the basis of moral reform. But we have also much to say that does not belong to the department of physical education.

We wish to converse with the young, whose habits are now forming for two worlds, on the importance and means of governing themselves; and of being prepared, by means of vigorous bodies, disciplined minds, and benevolent hearts, to take upon themselves the public burdens, and under God, to guide successfully the destinies both of the political and moral world. We wish to converse with young mothers, on the new, but interesting, important, and responsible office they sustain; with the father, on the duties which devolve upon him; and with the teacher, both of sabbath and week-day schools, on the course which he ought to pursue, as a substitute for both parents.

It is also our intention to speak freely and impartially, in this work, of the moral tendency of books and periodicals. Those, therefore, who will forward them for this purpose, free of expense, may expect to see—not always a formal notice or review—but at least an opinion of their tendency on human character.

[For the Moral Reformer.]

ON HASTENING MATURITY.

In general, the duration of animal life bears some proportion to the time spent in arriving at bodily maturity. Man has a longer infancy than almost any other animal; and the period of childhood, as well as every other period of his life, is prolonged in about the same proportion.

What is true of the species is also true of individuals. If we compare one thousand persons who arrive at ma-

turity at fifteen years of age, with one thousand others who are twenty years in reaching the same state, we shall, most undoubtedly, find the average duration of life, in the latter, to be far the greatest.

It must be observed, in this place, however, that the word *maturity* may have two meanings. There is a sense in which few can be said to arrive at complete maturity till they are thirty years of age. By this we mean, not that they do not attain their *full height* in most cases, long before this time, but that they do not become fixed in all their proportions in that state which they are to retain, usually without much variation, through life. This is the sense in which the term is more commonly used. But this is not the sense in which it is used in this essay. There is a period when we pass, as it were suddenly, from childhood to the beginning of manhood. In our sex the voice changes, becoming fuller, and more grave and sonorous, and the individual becomes complete in all the functions appertaining to the species. This, for the present, we call maturity. It is manifested earlier or later, not only among individuals of the same country, but in different countries and climates. And as a general rule—we repeat it—the duration of human life bears some proportion to the time taken up in attaining to this condition.

The *individual*, then, of any given country, who is longest in coming to maturity, will, other things being equal, be likely to live longest. Observe, however, that we say, *other things being equal;* for the longevity of family or stock, and several other things, have considerable influence. A person who is descended from long-lived ancestors, may, by means of certain favorable circumstances, arrive at maturity at fifteen, and yet reach a more advanced age than he who arrives at the same physical state two years later. But this, we still say, is nothing more than an exception to the general rule.

Three questions naturally arise here: 1. Can the period of infancy and childhood be prolonged, so that maturity may take place later than it otherwise would? 2. If this can be done, is it true that the whole duration of life, in the individual, will be increased in the same propor-

tion? 3. If human existence *can* be thus prolonged, is it desirable?

To some, the last question may be thought idle. But we have heard intelligent persons gravely defend its negative; so that for ourselves, we deem it of some consequence. We regard each of the three questions as worthy of deep consideration, and thorough discussion. At present, however, we shall confine our thoughts to the former: *Can the period of infancy and childhood be prolonged by human effort?*

We see, beyond the possibility of mistake, that this period of life can be shortened. It is shortened by climate. The inhabitants of tropical climates, it has long been known, arrive at maturity of body and mind three or four years earlier than we do. The facts which go to show that this is, in part, owing to the influence of a heated atmosphere, are so numerous, that the position will not probably be denied.

Another powerful cause, which operates to shorten the period of childhood, and hasten that of physical maturity, is the crowding together of great numbers of the two sexes in factories or other places, where there is little, if anything, to control their passions, and prevent a mutual action and reaction of the older individuals upon each other, or prevent the effects which thus result, to those who are younger. Here, too, we must own, is the stimulus of a heated atmosphere; and to the efficacy of this cause, all those persons whose observations in manufacturing districts have been close or extensive, give the most unequivocal testimony. No work that we have read on this subject, is more full or satisfactory than 'A treatise on the manufacturing population of England,' by P. Gaskell.

But no cause tends so effectually, and at the same time so rapidly, to hasten that physical precocity which we have, in this essay, denominated early maturity, as licentious imaginations, feelings and language. It has already been admitted that climate is by no means powerless. Still we believe that its influence has been, by many, greatly over-rated. Even in Hindostan and Tahiti, where we sometimes find mothers of not more than ten or

eleven years of age, and where there are improprieties of conduct at six or eight, innumerable causes exist, besides climate, which tend to produce premature development. We are informed, on good authority, that 'it is not uncommon to see Hindoo children, of five or six years of age, become familiar with discourse and action which would make modesty turn aside.' The loose conversation, tales and songs, to which they are compelled to listen for the first seven or eight years of their existence; the stories of the dissolute lives of their gods; the solemn festivals so often celebrated, where modesty is totally excluded; the abominable allusions which many of their daily practices recall; the representations on their public and private monuments; and even their worship, in which the most vicious persons act a conspicuous part;—these are among the polluted sources from which the youthful mind draws its imagery.

It is objected by many, that there is no *proof* that these things accelerate the development of the body, or any of the bodily propensities;—that the climate of these countries will sufficiently account for every appearance.

But if this objection were valid, we might expect to see the period of maturity becoming later and later, in proportion as we go from the equator towards the poles. Such however is not the fact. Mention is more than once made by Humboldt, Clarke, and other travellers in northern Asia, of mothers at only ten years of age. Similar accounts, and of undoubted authenticity, are also given of other northern nations and tribes. Now how is this to be accounted for, if climate makes the whole difference?

Though it has been cheerfully admitted that climate has some influence, yet we still think it far less than is usually supposed. Customs, habits, and modes of life probably have much more influence than climate. But the filling of the young mind with impure images and associations, and keeping the thoughts in a sensual train by objects with which the eye is made familiar, is a more fruitful source of mischief than everything else.

If these things are so;—if, at the present time, maturity is found to be earlier in our own cities than in country

places, and in the higher walks of life than the humbler; and if, among all classes, it is found to be earlier than it was among our ancestors, even no more than two hundred years ago, is it not time to look about us, and inquire for the causes?

Can an impure imagination produce certain definite results in Hindostan, and Siberia, and Tahiti, and will it produce anything better in America? What though the imagination may not be perverted in the *same manner?* Are books, and songs, and prints, and paintings, and innuendoes, and a thousand other things, which we have neither room nor inclination to name, just at this time, less efficacious?

But if all, or any of these causes have the tendency which has here been supposed, if they *shorten* the duration of infancy and childhood, by inducing a hot-house maturity, must not the *absence* of these causes *lengthen* the same period? How, indeed, can it be otherwise? We believe this point, then, to be settled.

This is a great—and to parents and teachers, at the least—an important subject. We have barely made a beginning, and shall probably consider the other two questions in future numbers.

[For the Moral Reformer.]

ON CLEANLINESS.

The strange belief that 'dirt is healthy' has much influence on the daily practice of thousands of those who are ignorant of the human structure, and the laws which govern and regulate the animal economy. Before we proceed to treat of the moral tendency of cleanliness, it seems desirable to make an attempt to correct this error. It has probably originated in the well-known fact that those children who are allowed to play in the dirt are often as healthy—and even *more* healthy—than those who are confined to the nursery or the parlor.

Now while we admit that this is a very common case, we yet believe that the former class of children would be still more vigorous than they now are, if they were kept more cleanly, or at least, were frequently washed. It is not the dirt which promotes their health, but their active exercise in the open air; the advantages of which are more than sufficient to compensate for the injury which they sustain from the dirt. That is to say, they retain, in spite of the dirt, better health than those who are denied the blessings of pure air and abundant exercise, and subjected to the opposite extreme of almost constant confinement.

There is something deceitful, after all, in the ruddy, blooming appearance of those children who are left by the busy parent to play in the road or field, without attention to cleanliness. If this were not so, how comes it to pass that they suffer much more, not only from chronic, but from acute diseases, than children whose parents are in better circumstances?

We are the more solicitous to combat a belief in the salutary tendency of an unclean skin, because we know it prevails to some extent, and because we know also, both from reason and from fact, that it is a gross error. Every portion of the skin is pierced with little holes, which serve as outlets for the fluids of perspiration. They are so numerous that we cannot touch the skin with the finest needle, without hitting one or more of these openings. While a person is in health, there is not a moment, sleeping or waking, in which fluid, in the form of a vapor or mist, is not escaping from the whole surface of our bodies, unless the mouths of these little vessels are blocked up. Now, can they be closed with filth for hours together, and the subject remain uninjured?

It is, however, true, that years sometimes intervene, before the evil consequences appear. The office of the vessels of the skin being interrupted, an increase of action is imposed on other parts, especially on those internal organs commonly called glands, which action is apt to settle into obstinate disease. Hence, at least when aided by other causes, often arise, in later life, after the source of the

evil is forgotten, if it were ever suspected, rheumatism, scrofula, jaundice, and even consumption.

There is a strange notion abroad, that the *smell* of the earth is beneficial, especially to consumptive persons. We honestly believe, however, that it is more likely to create consumption than to cure it. Besides, in what does this smell consist? Do the silex, the alumine, and the other earths, with their compounds, emit any odor? Rarely, we believe, unless when mixed with vegetable matter. But no gases necessary to health are evolved during the decomposition of vegetable matter; on the contrary, it is well known that many of them tend to induce disease. We are thoroughly persuaded that too much attention cannot be paid to cleanliness; and the demand for such attention is equally imperious in the case of those who cultivate the earth, or labor in it, or on stone, during the intervals of their useful avocations, as in the case of those individuals who follow other employments.

We protest against the doctrine that the smell or taste of the earth, much less a coat of it spread over the surface, and closing up, for hours and days together, thousands and millions of those little pores, with which the Author of this 'wondrous frame' has pierced the skin, can have a salutary tendency.

The opinion has been maintained, that uncleanly habits are not only unfavorable to health, but to morality. A gentleman who has had much experience in human nature and character, assures us that he has sometimes thought it very possible to ascertain the moral worth of an individual, by the degree of attention which he pays to his person and dress. We have even heard it said that the character of a person might be known by the state of his teeth!

Although this may be, and undoubtedly is, carrying the matter rather too far, yet we have not the least doubt that he who neglects his person and dress will be found lower in the scale of morals, other things being equal, than he who pays a due regard to cleanliness. The following remarks are from a recent publication, designed for young men.

'We may, indeed, lay it down as a rule of almost universal application, that if all other things are supposed equal, he who is most guilty of personal neglect, will be the most ignorant and the most vicious. *Why* there should be, universally, a connection between slovenliness, ignorance, and vice, is a question I have no room, in this work, to discuss.

'I am well acquainted with one whole family, who neglect their persons *from principle.* The gentleman, who is a sort of *new light* in religious concerns, will tell you that the true christian *should* "slight the hovel, as beneath his care." But there is a want of intelligence, and even of common refinement in the family, that certainly does not, and *cannot* add much to their own happiness, or recommend religion—aside from the fact that it greatly annoys their neighbors.'

Some have supposed that a disposition to neglect personal cleanliness was indicative of genius. We well remember an injudicious person, who used to apologize for the neglect and slovenliness of a young acquaintance of his, on this very ground. But it had well nigh ruined the young man.

We are far from recommending any degree of fastidiousness on this subject. Truth and correct practice usually lie between extremes. But we do and must insist that the connection between cleanliness of body and purity of moral character is much more close and direct than has usually been supposed.

[For the Moral Reformer.]

REMARKS ON DRESS.

You have heard of the danger of injuring the lungs by too tight a dress. Some of you have heard it till you partly believe it; others, in all probability, still doubt. You see multitudes who live in the daily transgression of those rules upon which medical men so strongly insist; and yet

you do not see them dying with consumption or dyspepsia as the consequence. Or if they suffer from ill health, you do not see any connection between the tight dress which they wore, and their present disease. On the whole,—for this reason and several others—you not only doubt whether there may not be some mistake, but many of you are weary of the whole subject. Perhaps you may have concluded, with Mrs. Phelps, that 'corsets, when properly worn, are far from meriting the general condemnation they have received;' and that 'they may be so made as to prove a support to the body, instead of an injury.'*

To those who think that no injury can result from corsets, stays, &c., because they cannot at once discover it, we might put the following question:—Have you never known individuals who drank from half a pint to a pint of spirits every day, or as much fermented liquor of some kind as would contain an equal amount of alcohol? There are certainly scores of such persons in almost every town of any considerable size in New England. But you would often find it difficult to discover any evil effects resulting from the practice, immediately.

Here is a hard laborer; say a carpenter. He drinks at four times, during the day, half a pint of spirits, besides two quarts of cider. Yet he is active and vigorous, and apparently healthy. Still, do you believe his system is uninjured? The oxides of lead, such as are used by painters and other mechanics, are poisonous. Their vapor, and even the small particles that fly off, under the various operations of the workmen, if drawn into the human system by breathing, as inevitably injure the health and shorten life, as if they were arsenic. Yet those who inhale these substances *appear* healthy, for several years. Like the carpenter who used spirit daily, they feel no pain. They say they are perfectly healthy. Where, they may ask, is any evidence that lead or spirits are unhealthy?

* See her 'Lectures to Young Ladies,' page 62.

We refer them to the testimony of facts which cannot be controverted. We show them the records of numerous cases, where the individual who used spirit, or breathed lead, habitually, was injured in his health, and even in the structure of his internal organs. They, on the other hand, cannot show us one person, who has been subjected to these influences for a great number of years, but what is, in some way or other, injured—poisoned by them.

How, then, can it be proved that tight lacing of the lungs does not injure them? It cannot. None will attempt it. They will say—and justly—that it belongs to us to prove that *it does*. This we are ever ready to attempt.

First, from analogy. If you bandage, tightly, any other part of the system, for a considerable time, it is apt to become weaker. The more a portion of the frame which is furnished with muscles, those curious instruments of motion, is used, provided it is not *over*-exerted, the more vigorous it is. Bind up an arm, or a hand, or a foot, and keep it bound twelve hours of the day for many years; and think you, it will be as strong as it otherwise would have been? Facts prove the contrary. The Chinese swathe the feet of their infant females; and they are not only small, but weak.

I have said their feet are smaller for being bandaged. So is a hand or an arm. Action—healthy, constant action, is indispensable to the perfect development of the body and limbs. Why it is so, is another thing. But so it is; and it is a principle or law of the great Creator, which cannot be evaded. More than this; if you bind some parts of the body tightly, so as to compress them as much as you can without producing actual pain, you will find that the part not only ceases to grow, but actually dwindles away. I have seen this tried again and again. Even the solid parts perish under pressure. When a person first wears a false head of hair, the clasp which rests upon the head, at the upper part of the forehead, being new and elastic, and pressing rather closely, will, in a few months, make quite an indentation in the cranium, or bone of the head. This has often happened.

Now is it probable—nay, is it possible—that the lungs, especially those of young persons, can expand and come to their full and natural size under pressure, even though the pressure should be slight? Must they not be weakened? And if the pressure be strong, as it sometimes is, must they not even dwindle away?

2. We know, from the nature and structure of the lungs themselves, that tight lacing must injure them. Many parents have very imperfect ideas of what physicians mean, when they say that corsets impede the circulation, by preventing the full and undisturbed action of the lungs. They get no higher ideas of the *motion* of the *chest*, than what is connected with bending the body forward and backward, from right to left, &c. They know that if dressed too tightly, *this* motion is not so free as it otherwise would be; but if they are not so closely laced as to prevent that free bending of the body of which I have been speaking, they think there can be no danger; or at least, none of consequence.

Now it happens that this sort of motion is not that to which physicians refer, when they complain of corsets. Strictly speaking, this bending of the whole body is performed by the muscles of the back, and not those of the chest. The latter have very little to do with it. It is true, that even *this* motion ought not to be hindered; but if it is, the evil is one of little comparative magnitude.

Every time we breathe naturally, all the ribs, together with the breast bone, have motion. The ribs rise, and spread a little outward, especially towards the fore part. The breast bone not only rises, but swings forward a little, like a pendulum. But the moment the chest is swathed or bandaged, this motion must be hindered; and the more, in proportion to the tightness.

On this point Mrs. Phelps makes a sad mistake, in the work from which I have before quoted, where she says that 'a busk not too wide or too rigid seems to correspond to the supporting spine, and assist, rather than impede the efforts of nature, to keep the body erect.' These assertions, from one who makes such liberal quotations from physicians and surgeons, on the motion of the chest, ought

to surprize us. Can Mrs. P. seriously compare the offices of the spine with those of the ribs, and suppose that because the former is fixed like a post, at the back part of the lungs, therefore an artificial post in front would be useful? Why, she might just as well argue in favor of hanging weights to a door, or a clog to a pendulum, in order to make it swing backwards and forwards more easily. She might almost as well say that the elbow ought to be made firm, to correspond with the shoulders; and thus become an advocate for letting the stays or bandages enclose the arm above the elbow, and fasten it firmly to the side. Indeed, the consequences in the latter case, aside from a little inconvenience, would not be half so destructive to health as in the former. The ribs, where they join to the back bone, form hinges; and hinges are made for motion. But if you fasten them to a post in front, of what value are the hinges?

If mothers ask of what use this motion of the lungs is, I would first reply, by asking them if they suppose an all-wise Creator would make provision for motion where none was necessary; and if there is reason to believe it safe to oppose or attempt to oppose his laws, by confining parts which he has made for full and free action.

They may be informed that the full and free motion of the lungs is necessary to purify the blood. After having passed in every direction, throughout the system, and become darker colored and less fit to support life, this fluid comes back to the heart again, and a quantity of it equal to the whole which the system contains, or from two and a half to three gallons, is sent, once in four minutes, through the lungs. The latter are hollow, in such a manner that, when we breathe, the air which we inhale spreads over a very great extent of surface, equal, probably, to the whole external surface of the body. Now whenever the blacker blood, sent into the lungs, comes in contact with fresh air, (I say in contact, for there is nothing between but the finest, thinnest membrane, almost, which you can imagine,) it is changed in its color and properties. It has less carbon and more oxygen; is warmer, and better fitted to support life, and preserve the system

in health. But just in proportion as the motion of the lungs is hindered, in the least,—no matter how,—just in the same proportion is the change of the blood less thorough; and it goes back into all parts of the system, less pure.

3. But I may appeal to facts. Do the countenances of females indicate that they enjoy as good health as they did when dress was worn more loosely? Have they not oftener a leaden hue, as if the blood in them was darker? Are they not oftener short-breathed than formerly? As they advance in life, have they not more chronic diseases? Are not their chests smaller and weaker? And as the doctrine that if one member suffers all the other members suffer with it is not less true in physiology than in morals, do we not find other organs besides the lungs weakened, without any obvious cause?

Mrs. P. may doubt on this point, but I should never place so much reliance on her opinion as on that of surgeons and physicians. They, like faithful sentinels, have, some of them, watched at the same post half a century, and must be qualified to give an opinion.

Do you ask what this subject has to do with moral reform? Let those persons answer whose professional employments qualify them to give a reply; and who tell us that if certain foolish and injurious practices are tolerated two centuries longer, every female will be deformed, and the whole race greatly degenerated, physically and morally. But we will attend to the particulars of their testimony, in another number.

[For the Moral Reformer.]

PHYSICAL EDUCATION.

We have incidentally expressed the belief, in our preliminary address, that Physical Education is the basis of moral reform. On this point we hope not to be misunderstood. Christianity, and the spirit which accompanies or

follows its promulgation, is, without doubt, to be regarded as the efficient basis of all reformation in human character. But it would be in vain, were it possible, to spread the gospel among mere images of wood, stone, or clay. Almost equally vain is it—so we believe—to hope for an extension of the spirit of Christ in those communities, and in the hearts of those individuals, that in passing to a state highly civilized, have adopted habits at war with reason and good sense, and destructive, in the highest degree, to what we call sound morals. We do not say that a savage state would be preferable to that extreme to which some persons, and even some communities appear to have arrived; but we believe, most sincerely, that the simple truths of christianity would be as much more likely to produce their appropriate results on an uncivilized people than on such a people as we have just mentioned, as seed is more likely to take root, and bring forth its appropriate fruits, when scattered by the husbandman in a soil wholly uncultivated, than when thrown into ground which has been so highly cultivated and stimulated, that every movement of the plough, hoe, or spade, only brings within the influence of light, air, heat and moisture, those seeds of noxious weeds and plants which will be sure to spring up, and choke every thing of a more useful kind. We have little hope, either as regards the present or the future, of any human reformation or improvement of a permanent character, till physical education is better attended to.

The reader must not be surprized, therefore, to find in this number, as well as in other numbers of the Moral Reformer, much that belongs to the department of Physical Education. We shall insert nothing, however, whose bearing on morals does not appear to us obvious. Perhaps the subject embraces a wider range of topics than has usually been supposed. We will not attempt a complete enumeration, but it may not be amiss to bring together a few of them. Physical education embraces the following, among many other subjects of deep and paramount importance:

1. The various forms of Exercise.—Walking, riding—on horseback and in carriages,—sailing, agriculture, gardening, mechanical employments, gymnastics, calisthenics, dancing and fencing.

2. Cleanliness.—Bathing—cold, warm, hot, vapor, shower, and medicated; sponging—simple and medicated; friction in various ways; kinds and changes of dress; washing or cleansing of various parts, as the hands, face, head, teeth, &c.; and employments. Circumstances of the individual. Adaptations of each kind of bathing, &c. to the hour of the day, the season of the year, and the habits and modes of life.

3. Air.—Structure of nurseries, cradles, carriages, the various apartments of dwelling houses, school houses, churches, factories, vessels, hospitals, and prisons. Elevation and local situation of all sorts of buildings.

4. Ventilation.—The ease with which all the places above named can be kept ventilated will depend much on their structure; but there are rules which might be given, in relation to each. Evils of neglect, and of imperfect ventilation.

5. Dress.—The material, texture, and fashion; adaptation to different climates, seasons, ages, sex, and constitution. Prevalent errors in regard to it.

6. Food.—Solids and liquids. Animal and vegetable. Fruits. Modes of cookery. Condiments. Food adapted to differing ages, sex, tempers, constitutions, seasons, climates, and modes of occupation.

7. Drink.—Water and other simple drinks. Nutritive drinks, as milk, and the unfermented juices of vegetables. Medicated drinks, as seltzer and other mineral waters, tea, coffee, &c. Poisonous drinks, as fermented and spirituous liquors.

8. Amusements.—Sedentary and active ones. Their tendency to promote or defeat the ends for which they are designed.

9. Sleep.—Structure and character of beds and their covering. Circumstances favorable to sound sleep.

Here are merely a few of the numerous topics which physical education embraces. We have already observed that it includes an attention to all the varying points by which the physical frame of the human being is connected with, or related to, external objects.

[For the Moral Reformer.]

SUNDAY DINNERS.

Perhaps no one thing which, at first view, appears to be of so little consequence, more effectually obstructs the way to moral reformation than the fashionable practice of eating to excess on Sunday, especially at dinner. The whole energies of the brain thus become concentrated, as it were, on the stomach; and you might almost as well preach to a somnambulist, during one of his paroxysms, or to a maniac, as to one who has just dined heartily. The person has indeed eyes, but he sees not; he has ears, but he understands not; he has a brain and nervous system, but it is benumbed and stupified; and he has a heart, but it cannot feel.

Now I do not speak of those alone who actually sleep in church; for every one knows that neither the services, nor the day, nor the force of divine truth will be likely to affect them. But I refer to a much larger, and perhaps more respectable class of the community. I refer to those who, though they may not actually resign themselves to the arms of Morpheus, would yet do so, if there were no cinnamon, or cloves, or orange peel to masticate; or if they did not make a constant effort, and perhaps prick themselves with pins, to prevent it.

There are many reasons why a person should eat a lighter rather than a heavier dinner on Sunday than on any other day, among which is the fact that most people use, on this day, a less amount than usual of physical exercise. Another reason is, that the air of a church, confined, and heated, and impure, as it often is, has somewhat of a stupifying tendency. Another reason still is found in the fact that those who are accustomed to much exercise on every other day, are of course dull when they come to sit still an hour or two, under circumstances the most favorable.

But there is a stronger reason still, why we ought to eat light dinners on Sunday. Multitudes who were before drowsy in church, but have made the experiment of being

a little more abstemious, have found themselves not only the more wakeful and happy for it, but the more active and cheerful and vigorous, in body and mind, not only during the whole day and evening, but throughout the succeeding day.

There are many other objections to this prevailing, and I fear increasing practice, but perhaps enough has been said for the present. I will only add that the necessity which it involves, of increased expense, increased labor, and the employment of laborers, on a day intended for the improvement of the mind and heart of domestics as well as others, renders the practice immoral, unchristian, and—to coin a term—unrepublican.

[For the Moral Reformer.]

LIBERTY TEA.

During the revolutionary war, the inhabitants of New England sometimes substituted what they denominated Liberty Tea, for that of China. It was made, according to Felt, in his 'History of Ipswich,' of the leaves of the plant called four-leaved loose-strife, and prepared in the following manner:

The plant was first pulled up, like flax. The stalks were then stripped of their leaves, and boiled; and the leaves put into an iron kettle, and 'basted' with the liquor of the stalks. After this process, the leaves were removed into platters, and placed in an oven, to dry. A pound of this tea would 'go as far,' so it is said, as a pound of souchong. It sold quickly, in barter, at sixpence sterling a pound, which, in those early days, was a considerable sum.

Perhaps our ancestors were unacquainted with the fact that the leaves of the whortleberry, when about half grown, if dried slowly in the shade, make a beverage almost as pleasant, and quite as wholesome, as the best tea from China.

But neither this nor the former is justly entitled to the name of *liberty* tea. The whole is a *slavery* concern, after all. They who, while in health, are in the habit of drinking any of these beverages, domestic or imported, for the sake of the exhilarating effects they produce upon the nervous system—and this is the principal reason why mankind ever acquire the habit of using them—are as truly *enslaved* as they who drink their morning, eleven o'clock, four o'clock and evening drams. Not that the slavery, in the former case, is attended with as much mental or moral degradation as in the latter; but it is precisely of the same nature. The chains are of the same kind, formed of the same material, and nearly as well rivetted. The only difference is, that in the one case they are not so heavy and cumbrous as in the other.

We hope to show, in due time, that water is the best drink for man, as well as other animals; and that mixtures are useful in *quenching our thirst*—the principal object of all drinks—just in proportion to the quantity of pure water contained in them, and their freedom from all medicinal and nutritive qualities. We shall also be able, we doubt not, to show that a part of the evils, both physical and moral, which fall to the lot of civilized man, may be traced to his errors in respect to the use of drinks.

[For the Moral Reformer.]

ON FEATHER BEDS.

Dr. Darwin says that 'the beds for young children cannot be too soft, however they may contribute to the indolence of grown people, provided they do not keep them too warm.' Locke, who was also a physician, in treating of the same subject, says: 'Let his (the child's) bed be hard, and rather quilts than feathers. Hard lodging strengthens the parts, whereas being buried every night in feathers melts and dissolves the body, and is often the cause of weakness, and the forerunner of an early grave.'

And again, 'A tender, weakly constitution, is very much owing to down beds.'

'Who shall decide when doctors disagree?' has been again and again asked. In the present instance, it may be well to ascertain, in the first place, whether any disagreement exists.

Darwin says the beds of children cannot be too soft, provided they do not keep them too warm. But this keeping them *too warm* is the very thing of which Locke complains. 'Being buried every night in feathers,' he says, 'melts and dissolves the body.' If the evils which *feathers* and *down* produce, by retaining too much heat, could be avoided, he has evidently no objection to their use; for he expressly says, elsewhere, 'He that can sleep soundly takes the cordial, and it matters not (that is, so far as mere rest is concerned) whether it be on a soft bed, or the hard boards.' Darwin, on the contrary, speaks, in particular, of the error of having so soft a feather bed for a child that he 'sinks down into the middle of it,' and says, 'Perhaps beds made of soft leather, properly prepared, and inflated with air, might be preferable, on this account, to feather beds.'

Thus we see that in the present case, the two 'doctors' agree. And though we set out with quite another object in view, we might pause here long enough to ask some persons whose candor and judgment and cool investigation in all other matters we are bound to respect, but who turn away in disgust from many subjects connected with physical education, because they suppose there is no certainty to be attained, whether they have ever carefully examined these subjects, and compared, patiently, the various medical testimonies respecting them; and whether they are quite sure that what they term contradictions are not often as easily reconciled with each other as the foregoing. We might even ask whether similar apparent contradictions in political, legal, and theological matters justify them in wholly neglecting politics, law, or divinity.

We have no objection to *soft* beds for any class of the community. More than this, we prefer them, and for the most obvious reasons. The person who lies on a hard

board, though he may rest tolerably well, cannot, without long habit, be quite as comfortable as if the bed were softer. The whole weight of his body rests on a very few small spots of its surface, as every one may convince himself by lying down on the hard floor, and making observations. Whereas, when we recline on a bed whose surface yields with the weight of the body, the portions of surface which actually touch the bed are very much enlarged; and the position becomes, as a matter of course, vastly less painful.

But softness may be secured without sweating the body in feathers. Darwin's inflated air bed, in summer at least, would answer every purpose: and in winter, a sufficient degree of softness may be secured by hair, husks, or even hay or straw. We know of families who use nothing but straw, both winter and summer; and we have never known either children or adults suffer in consequence. For ourselves, judging from our own experience for many years, and the experience of a few friends, we do not hesitate to say that those who lay aside, wholly, the use of feather beds, are much less liable to colds, rheumatisms, fevers and consumptions, than those who continue to use them.

Should it be said that if a feather bed tends to keep the body too warm, we must spread on the less clothing, the reply is that this does not entirely answer the purpose. The half of the body which is in contact with feathers, will still be kept too hot; for it is obvious that the human system generates heat very fast. So that, at the best, the cause of evil is only half removed. But there is another consideration. The sides of the body are kept heated very unequally, if the clothing is thin; and few things predispose more to rheumatism than unequal heat on the surface of the body. The latter evil is considerable, in winter, when the temperature of the surrounding atmosphere is very low; and especially in rooms exposed in any way to currents.

We have said nothing of the *expense* of feather beds, or of the cruelty which their use seems to perpetuate. The expense is quite a secondary consideration; and the cruelty would not be regarded. Before closing our remarks,

we ought, however, to say that nothing in this article should be construed into a denial of the indispensable necessity, which sometimes exists, of using both feathers and down, in higher latitudes.

It would be no difficult task to point out the connection between beds of feathers or down, and certain physical and moral evils, to which the young are exposed, even in those cases where each bed has but one occupant. Nor would it be more difficult to show that health is unnecessarily endangered, whenever and wherever there are *more* occupants than one. But we will defer the further consideration of the whole subject to a more convenient season.

[For the Moral Reformer.]

DIRECTIONS FOR JANUARY.

Rising.—Those who are over thirty years of age should rise at four o'clock, during the month of January; those under thirty, especially if they have not attained their full growth, should rise at five.

Rest.—The first class of persons I have mentioned should retire at ten o'clock; the second at nine, or earlier.

Exercise.—When you first rise, put on no more clothing than is just sufficient to prevent you from feeling uncomfortable. Endeavor to get warm by moderate exercise, rather than by crowding around the fireplace or the stove. Exercise much in the open air, whatever may be your employment; more in the forenoon, less in the afternoon.

Modes of Exercise.—Those kinds of bodily exercise are best which bring into action the greatest variety of muscles. In travelling abroad, walking is usually best, when we have time to devote to it. But avoid, by all means, easy and closely covered carriages. While you are walking, use as little clothing as you can, and at the

same time, secure yourself against a chill, when you come to stop or sit. Do not cover your mouth or nose, when you are abroad, with your cloak or handkerchief. When you stop or sit, do not check perspiration too suddenly, by throwing off your outer garments.

Clothing.—If you find the clothing which you put on at rising insufficient, increase it gradually. Never suppose you can harden your constitution by a degree of cold—even of the hands—which is painful, or so much as disagreeable. Wear flannel under-garments, but wear them loosely. Change them often, and avoid sleeping in garments which you have worn during the day. If your feet must be exposed to wet and damp, during the long January thaw, let it be, as much as possible, in the early part of the day, or when you are not fatigued; and whenever you leave off exercise, be sure to put on warm and dry stockings.

Air.—I have already advised you to be much in the open air. But if you lead a sedentary life, take special care about the purity of your apartment. If you use a stove, it should be in a room where there is a chimney, and the chimney should be open.

Drink.—Use no drink but water—cool, though not too cold.

Food.—January, though one of the coldest months of the year, does not by any means require the most heating food; nor is it necessary that what you eat should be smoking. If you eat three meals a day, let them be light ones. Never eat after dark.—He who fills himself, all winter long, with stimulating food and drink, and uses but little exercise, must expect to complain bitterly of faintness, if nothing worse, all the spring.

Employment.—The long winter evenings should be spent in improving the mind and heart—not so much by poring over books by a lamp, as by conversation, hearing lectures, &c. Modern Lyceums are very useful, as means of social improvement, but the rooms in which they are held are apt to become impure and heated.—Every family should be a lyceum, and it is especially pleasant for a few neighbors to associate by whole families, for the purposes

of free conversation. Winter evenings are favorable seasons, too, for moral and religious improvement; but perhaps here, too, the domestic fireside, or at least, the smaller, freer social circles, are the most favorable.

He who would act up to the dignity of his nature and the intentions of Providence respecting him, must not suffer his mind and soul to sleep all winter, like the faculties of some of the lower animals, or to remain stationary, like some of the higher. He must devise and carry into effect every possible plan for elevating himself, not only as an individual, but as a social being; not only intellectually and morally, but religiously. He must make each winter carry him a winter's journey nearer heaven.

[For the Moral Reformer.]

CONVERSATION, AMUSEMENTS, AND BOOKS.

The improper conversation that is overheard by the young, and treasured up in their memories, says an English writer, along with those half uttered sentences and inexplicable innuendoes which, at different times, they may have been able to lay hold of, is like a heap of combustible matter; and though it may lie dormant for a time, yet the first incident which is calculated to inflame the passions will act as a spark to set the whole in motion, if not to produce a most fatal explosion. And nothing is more likely to produce this effect than some of our public exhibitions and amusements, and some of those licentious productions of the press which abound among us.

We are well aware that our amusements ought not all to be censured indiscriminately, and that such is the state of the public sentiment, that no one can expose books for sale which are flagitiously licentious, without rendering himself liable to punishment. But parents should remember that though a public amusement, or a dramatic performance, or a book, be in general unexceptionable, yet if part of it be of a different complexion, that circumstance

may, of itself, be sufficient to blow up the dormant passions into an inextinguishable flame.

It is on this ground precisely that theatres, as they now exist, are to be condemned indiscriminately; not that they are indiscriminately bad, but because they are frequently either accompanied or ended by some beastly act, or comic song, whose tendency is such as to give an unfavorable tone of feeling, that falling in with the current of perverted feeling and ungoverned passion, silently, but surely, becomes a part of the character.

There are parents who will never allow their children to attend at any place of fashionable resort, till they have fully investigated its nature, nor suffer any book to come within their reach, that they have not themselves first perused.

But, on the other hand, there are monsters who privately procure the printing of improper books and pictures, and acquire a livelihood, partly or wholly, by vending them. The injury that is thus done to the rising generation is very great, and probably the evil is increasing.

It is a misfortune that some of our large libraries contain so many books that are contaminated, either with improper accounts or indecent allusions. In consequence of this, we have known several parents to forbid their chidren looking into any books, but such as they deem proper for their perusal. But this often does mischief by exciting curiosity; and there is a propensity in human nature to exaggerate what is thus concealed. It is much better to suppress the vanity of exhibiting a large library, and exclude every work which can possibly tend to corrupt the young mind.

EXERCISE.

Nothing, says Dr. Beddoes, can ensure health and virtue to youth, but such scientific pursuits as shall lead only to wholesome exercise of body and mind. Mathematical,

philosophical, chemical, botanical, and technological instruction, judiciously intermixed, but at the same time, carried on in conformity with a system clearly made out in the mind of the preceptor, would keep the physical and moral faculties of children in perpetual and proportional progress. The thoughts would never stagnate, the heart never prey upon itself, and intemperance of every kind would be abhorred, according to the nature of its consequences.

[For the Moral Reformer.]

THE HIP JOINT, AND ITS DISEASES.

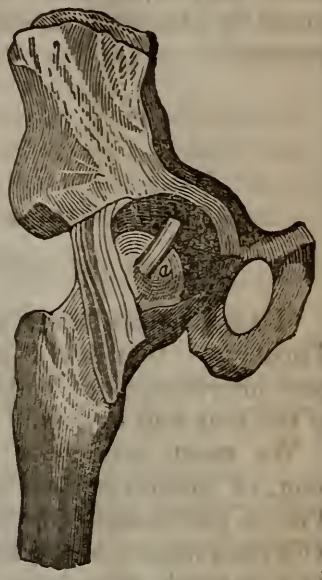
'I AM far from being sure,' says Paley, in his Natural Theology, 'that man is not a gainer by suffering a moderate interruption of bodily ease for a couple of hours out of the four and twenty.'

We meet with men, occasionally, who suffer positive pain, of greater or less severity, about half of the time. This is particularly true of some of those who are troubled with rheumatism of the hip joint. We are well acquainted with several, who have suffered in this way for many years.

We met with one of them but a few days since. He was fifty-eight years of age. He complained bitterly of his lameness, but ended the story of his misfortunes by saying that he honestly supposed his suffering was chiefly brought upon him by *wrestling!*

Though we were unprepared for so frank an acknowledgement of the justice of his punishment, we could not help believing he was more than half right. For thirty years he was a noted wrestler,—not on the *Grecian*, but the New England plan,—and was famous for making great efforts with his lower limbs. He says that the joint which he used to strain most, in this exercise, was the first to become painful; and is now the most severely affected.

It is but justice to say, however, that there appears to be a hereditary tendency to rheumatism of the hip, in the family and ancestors of the gentleman whom we have named. Still the disease does not usually attack them at so early an age, or with so much severity; and with *care*, some of those who are subject to it wholly escape.



The hip joint is strong, very strong, as may be seen by the engraving. The socket of the joint is not only deep in the bone, but its depth is increased by what anatomists call *cartilaginous* matter around its edge. In addition to all this, and to the usual means of supporting joints—we mean *muscles*, *tendons* and *ligaments*,—there is a strong, round tendon or ligament within the very socket of the joint itself, fastened by one of its ends to the bone in the socket, and by the other, to the corresponding round upper end or *head* of the thigh bone. No joint in the human system, requiring a great extent and variety of motion, is formed for such prodigious strength. Still, even this joint will not bear *everything*. It often becomes diseased, and its diseases are very difficult of cure.

We believe that however salutary two hours of moderate pain daily may be, the usual tendency of a large amount of bodily suffering is far from being favorable to virtue. Who has known the heart either softened or made better by it? On the contrary, who has not known it made callous and insensible?

It is seldom that men will admit the justice of their punishment, in cases like the one in question; and even when they do, repentance comes rather late.

The safest way is, not to sin. He who sins must suffer

the penalty, and perhaps, be a means of transmitting the consequences of his error to the 'third and fourth generation.'

MISCELLANEOUS.

Societies for Moral Reform.—The phrase 'Moral Reform' has of late been applied to the means of removing a single vice—we mean licentiousness. It would be no very difficult task to ascertain the exact number of societies, in the United States, whose object is Moral Reform, in this improper sense of the term. But we are among those who consider every well-ordered, well-governed, christian family, and every good school, as most essentially an association for moral reform; because it is a preventive of licentiousness, as well as of all other vices. We have already shown ourselves to be of the number who believe that 'prevention is better than cure,' and that a large share of human effort should be expended, either in preventing the seeds of vice from germinating, or in plucking up the young shoots before they attain to a giant size and strength.

If we could ascertain how many of the two or three millions of families in the Union are well regulated and well disciplined, and how many infant, common, sabbath, and higher schools are well conducted, it might afford us data whence to draw conclusions in regard to the progress of real moral reform; though, for ourselves, we should shrink from such a disclosure, lest it might not afford as much encouragement as the friends of humanity would desire, or would naturally anticipate.

Still we are not disposed to speak lightly of the voluntary association of a limited number of individuals, in every large city and town, for the purpose of aiding those more numerous associations of which we have already spoken, in accomplishing their appropriate object. On the contrary, we think them highly desirable. But we think it desirable, too, that great care should be taken in the formation of these societies, to guard against precipitate or premature measures. Of all things else, wildfire here is most dangerous. Premature disclosures, without due preparation of the public

mind, or the premature exhibition of prints, paintings, books, or even facts, might do more harm—infinitely more,—than they could do of good. And nothing is more natural than for the majority of a large association, whose eyes are just opened to the enormity of an evil of whose existence they were hitherto almost wholly ignorant, to adopt such premature measures, and set more of human passion on fire, or at least, lower more the tone of public sentiment, than years of toil could in the one case extinguish, and in the other, restore.

In our own view, then, the great business of societies for promoting moral reform is to enlighten parents, and press upon their attention the importance of training the rising generation in the ways of purity. To this end, we cannot spread too fast, or too widely, a thorough knowledge of human anatomy and physiology. And if, in the midst of their multiplied avocations, parents have not courage to attempt the study of this subject themselves, they ought, at least, to see that their children do not neglect it. Courses of lectures to parents might, however, be instituted, which the most busy might attend. Not that, while this is the principal business of societies for promoting moral reform, the generation already on the stage is to be *wholly* neglected. But we believe it to be undeniable that far less, comparatively, is to be expected in this department of human effort, than in the former.

Societies for discouraging licentiousness have been formed in New York, Providence, Boston, Hartford, Utica, Hudson, (Ohio,) and we believe in many more places. There are several in New York, and one of them is composed of ladies. Meetings have been held, and spirited resolutions adopted in many places where no society has yet been formed. A few ministers, in different parts of the country, have preached on the subject. We regret to say that a resolution was passed at one of the meetings referred to, recommending, among other measures, the detection, prosecution, and for aught which appears, the *indiscriminate punishment*, of the sellers of obscene prints, &c. As might easily be inferred, from what has been already said, we believe such measures are premature, and of doubtful utility.

It will be one part of our plan, in the prosecution of this work, to watch, with the closest attention, the progress of these associations; to approve where we can, but to censure where we must. We shall also keep our eye on all publications, whether in the periodical form or otherwise, which array themselves against this

tremendous scourge of our land. If prepared and conducted by judicious persons, such publications may do immense good—prepared without discretion, they may increase the evil which they aim to suppress or remove.

YOUNG MEN'S SOCIETIES.—These are becoming numerous in this country. We purpose, from time to time, to notice some of the more interesting of them, and take this opportunity of soliciting authentic information on this subject, from the appropriate officers.

The *Boston Young Men's Society* was formed in 1832. Its objects are moral and intellectual improvement, and the promotion of acquaintance between the young men of the city and those from other places who take up their residence here. It has a library of about 1000 volumes, with rooms for it and for public meetings. The number of its members is, we believe, about seven or eight hundred.

Associations of the same kind, and for similar purposes, already exist in New York and Philadelphia, and in many other places. Their tendency on the cause of moral reform, and especially on particular branches of it, may yet be rendered most salutary. Their combined influence may come to be felt in every part of our land, and prove the means of saving the country from a general deluge of intemperance and licentiousness.

Some of our *Lyceums*, by a judicious selection of topics for lecture and debate, are doing much for the public morals. An excellent course of lectures on Self-education, by B. B. Thatcher, Esq., has just been delivered before the Boston Lyceum.

DOGS AND HORSES.—A writer in the New York Farmer supposes that the expense in the United States for keeping dogs is 10,000,000 dollars annnally. We do not believe this is too high an estimate. But suppose the real expense were but 5,000,000: is not this five times too much? And would not that community be doing a great public service that should destroy four of its dogs in every five? The expense of keeping useless horses greatly *exceeds* 5,000,000 dollars. We wish, most sincerely, that this subject could be viewed as it ought to be. None need go to Paley for proof that the feeding of superfluous dogs and horses is against the will and intention of God, and therefore a crime. The proof lies on the very face of facts.

BOOKS AND PERIODICALS.

THE PRINCIPLES OF PHYSIOLOGY; BY ANDREW COMBE, M. D.—The Messrs. Harpers, of New York, have rendered the cause of humanity, and we might say, of sound morals and religion, a most essential service, by the publication of this work. We question whether there are many volumes of its size in the English language, which will be productive of more real benefit to all classes of a christian community than this. We do not expect to add to its reputation by a notice so general, and withal so brief; but we cannot conscientiously do less than to pronounce with decision and confidence on its merits and excellent moral tendency, and commend it to all classes of readers, especially the young.

THE FATHER'S BOOK; BY THEODORE DWIGHT, JR.—'Much in little space' is the maxim of many authors, but the practice of few. Generally, they go to the other extreme, and give us 'little in much space.' We prefer a medium. Such a medium the author of the Father's Book has happily found. He has given us about 200 duodecimo pages, full of valuable suggestions on the government and instruction of young children on christian and republican principles, in language which is perfectly intelligible to every father in the country. He is brief, but not so brief as often to leave us in doubt in regard to his meaning. We cannot indeed subscribe to every one of his opinions; but taken as a whole, we know of no volume of *specific directions* to christian fathers, which is so unexceptionable in its moral tendency.

ANNALS OF EDUCATION AND INSTRUCTION; BY WM. C. WOODBRIDGE.—This is the only work of the kind in the United States, and contains a vast amount of valuable information. It is not designed exclusively for teachers, as some suppose, but is admirably adapted to all classes of the community, especially to parents. Of this last description of persons, there are, in this republic, nearly 5,000,000.—The subscriptions to the 'Annals' have, of late, been steadily increasing, but thousands of names would be added every month, if people better knew the value of the work.

SCIENTIFIC TRACTS AND FAMILY LYCEUM; BY J. V. C. SMITH, M. D.—A fine vessel, richly laden, and skilfully conducted. More in a future number.

MORAL REFORMER

AND

Teacher on the Human Constitution.

FEBRUARY, 1835.

YOUNG MEN.

'I AM out of all patience,' said an elderly gentleman, one day, 'with hearing so much about YOUNG MEN. We must have young men's associations of every kind—temperance societies, bible societies, and lyceums; young men's books, magazines and newspapers. We have also clubs of young men for political purposes; and who can tell but the next thing will be young men's *churches?* There is everywhere in society a disposition to set up and thrust forward into notice mere boys. Once, the experience of age was worth something; now, a man above forty is thought useless! It is young men—young men alone—who are deemed of any value in society. The old must stand aside!'

'Much is said of *experience*—the experience of age,'—said a young coxcomb in the shape of a lawyer, as he one day rose, almost in a rage, at certain measures which were proposed in a school convention. 'Nothing can be done but by old men—men who would monopolize all wisdom, just because they are old. In their estimation, none but an old person can keep a common school. I am tired of all this. I want no teacher in a school of any sort, who is over forty years of age. His services are of very little value.'

Thus we have two sides to this, as well as to other great and important questions. Probably the advocates of both are more or less wrong. 'Old men for counsel, young men for action,' must never be forgotten. The world would indeed make strange work, if there were none in it but young men; nor would things go better if all were old. The young and sanguine believe all things on the advance; the old are apt to think everything on the retrograde. The young are for accelerating human progress by steam; the old would often think themselves public benefactors for congealing everything which pertains to humanity, to prevent its growing worse.

Now divine Providence seems to have ordered that the world shall always contain some of both these classes. Both are indispensable. Let both then act, in their respective spheres; and let each learn to respect and value the services of the other. For ourselves, we cannot but think that the time *has been*, when those who held the reins of parental as well as civil authority overlooked the practical value of the efforts—even the associated efforts—of those whom they governed. But the world appears to be getting right on this point. It is true we are prone to extremes, and may go too far. It is also true, and the fact must not be suppressed, that the extreme which my elderly friend fears, is much the more dangerous. But will not the pendulum always vibrate farther just in proportion as it has been previously carried too far in a direction which is opposite?

There is a class of the community who forget, when old, that they have ever been young. These are the persons who would gladly prevent our youth from coming forward to early action, and bearing a part in the conduct of human affairs. They are not quite of the spirit of him who said, 'It is good for a man to bear the yoke in his youth.'—But there is, on the contrary, a remnant of the aged who, with better memories, instead of holding back the young, endeavor to bring them forward gradually, and make the most of their efforts.

For ourselves, we entertain high hopes of the young men of America. Let the same talent and zeal which,

before the age of thirty-five, have been sometimes elicited, but not always directed to appropriate objects, be enlisted in all cases, in the cause of human improvement, on rational and christian principles, and the friends of moral reform have much to expect.

The following catalogue, chiefly abridged from a New York paper, will afford some indications of the capabilities of young men. The list might be greatly extended, were it necessary.

GEORGE WASHINGTON, at the age of 23 years, was Commander in Chief of all the armed forces of Virginia.

LA FAYETTE was but 23 at the siege of Yorktown, and was Commander in Chief of the French National Guards at 32.

SIR HUMPHREY DAVY was Professor of Chemistry at about 23.

DR. GODMAN became a Professor of Anatomy at 24.

EDMUND BURKE commenced his career in Parliament at 25.

POPE, at 25. had translated the Iliad.

DWIGHT finished his Conquest of Canaan at 22.

SUMMERFIELD was only 25, at the period of his greatest fame as a preacher.

MILTON had written his best miscellaneous poems at 26.

WM. PITT, the elder, waged war with Walpole at 27.

JOHN CALVIN, says Bancroft, 'secured an immortality of fame' before he was 28.

The younger PITT grappled with Fox and Sheridan at 29.

COM. PERRY gained his victory on Lake Erie at 27.

COM. M'DONOUGH was victorious on Lake Champlain at 31.

CHARLES XII, of Sweden, reached the height of his fame at 27.

CHARLEMAGNE had made himself master of France and a part of Germany at 29.

RAPHAEL was not 30 when he began to be called the 'divine' Raphael.

ISAAC NEWTON had reached the pinnacle of his knowledge and fame at 30.

SCIPIO AFRICANUS finished a 'career of glory' before 31.

BICHAT, a distinguished anatomist, died at 31.

HAMILTON was Secretary of the United States Treasury at 32.

DE WITT CLINTON was a senator of the United States at 32.

JOHN JAY was Chief Justice of New York at 32.

NAPOLEON was First Consul of France at 32.

HUNTER, a famous anatomist, had acquired his high reputation at 33.

ALEXANDER, at 33, 'wept for want of more worlds to conquer.'

FISHER AMES had reached the height of his fame at 34.

HARVEY discovered the circulation of the blood before he was 34.

Papinian became an oracle of Roman law, at 34.
Warren fell on Bunker Hill at 34.
Byron had produced his most brilliant works at 34.
Mozart, the great German musician, died at 35.
Hannibal, at 36, was thundering at the gates of Rome.

Joseph, a Hebrew slave, became governor of Egypt at about 30.
Daniel, a captive, was governor of Babylon at about 30.
David was publicly acknowledged king of Judah at 30.
John Baptist had finished his work of 'Reform' at 35.
Timothy was an eminent foreign missionary at about 30.
Jesus Christ, the greatest of teachers and reformers, finished his work before he was 33.

Edward Rutledge signed the Declaration of American Independence at 26 years of age.—Thomas Linch signed the same at 27;—Thomas Heyward at 30;—Elbridge Gerry, 31;—Benjamin Rush, 31;—James Wilson, 31;—Matthew Thornton, 32;—Thomas Jefferson, 33;—Arthur Middleton, 33;—Thomas Stone, 33;—Wm. Hooper, 34.

Perhaps it will be insisted that the foregoing instances are exceptions to the general rule; that a large proportion of the greatest characters which the world has seen did not come forward till late in life. But admitting this to be true, it scarcely detracts from the weight of our argument. We would still say that since young Alexanders, Cæsars, Charleses, Napoleons, Fayettes and Washingtons will occasionally arise, and shake thrones and kingdoms, and even the world, it is highly important that their influence should be in favor of good things. Without touching the question, at what age young men ought to begin to act on their own responsibility, we should advise, most distinctly, that the young ought to be so educated and prepared that if they will rush forward early, as many have done in all ages, they may become Pauls, Howards, Elliots, Fayettes and Washingtons, rather than Alexanders, Cæsars and Bonapartes; and may be induced to make their attacks, not on human thrones or kingdoms, but on the empire of the prince of darkness, and the tyranny of vice and ignorance.

[For the Moral Reformer.]

OUR MORAL CREED.

SINCE the Moral Reformer was first announced, we have been closely pressed with the following questions; as well as with numerous others of the same general character.

'Do you think tea and coffee are injurious?'

'Is no drink ever necessary to human health but water?'

'Do you think mankind will be virtuous and happy just in proportion as they are enlightened?'

'Are you in favor of the Botanic System of Medicine?'

'Is tobacco ever useful?'

'What do you think of wine?'

'Are you opposed to the use of animal food?'

'Are you a Grahamite?'

We are acquainted with one section of New England where a traveller can seldom, if ever, converse familiarly with the inhabitants for half an hour, without being asked, directly or indirectly, where he was born, whence he came from, where he is going, whether he is whig or tory, and to what denomination of Christians he is attached. Nay, we even know of a few places where the particular articles of the individual's creed are sought with almost equal avidity.

The method of preventing impertinent or 'yankee' inquiries said to have been adopted, in one instance, by Dr. Franklin, which was to call the people together immediately after his arrival at a public house, and tell them every important particular about himself, would in some cases certainly save a great deal of trouble.

But this is by no means the course which we intend to pursue in the Reformer. We intend to show our 'faith'—our creed, if you choose to call it such—by our 'works.' Our patrons have a right to know our belief, but will they not permit us to take our own way of exhibiting it? We shall not be likely to finish this first volume of the Reformer, without giving answers in substance, to most or

all of the foregoing questions, with perhaps one exception. We refer to the latter ;—'Are you a Grahamite?'

Now we do not exactly know what is meant by a Grahamite, though we are sorry to say so; for having heard much said *against* Mr. G., it would give us great pleasure to be better acquainted both with him and his principles. It may be presumed, at all events, that a person is not the follower of a man of whose views he is almost entirely ignorant. Besides, we *follow* no individual, or set of individuals, whatever. We have no earthly leader but truth ; and she is even said to be of divine origin.

Although the reader must be contented to learn our views as they may be developed in the pages of the Reformer itself, we wish it to be understood that the leading *motive* which prompted to this work was the gross ignorance which everywhere prevails, on subjects connected with the laws and relations of the human constitution, and which must be effectually removed, before mankind can be truly wise, virtuous, or happy.

But the following article, contained in a letter from an eminent physician, who several years ago left his profession to devote himself entirely to the education of the young, (aside from the compliments it contains,) expresses our general views so exactly that we insert it without further apology.

PHYSIOLOGICAL VICE.

Your Moral Reformer will, I hope, soon assume an important position among the useful periodicals of the day. The general views, the subjects, and the practical mode of treating them, must bring it into notice with all intelligent persons. By giving the physiological functions their *proper* place in your work, in connection with Moral Reform, you have struck upon a chord in perfect unison with my feelings and firmest convictions. Indeed, I de-

spair of seeing a *true* and *rational* course of human conduct in *all* respects, without the universal diffusion of a knowledge of human anatomy and physiology. I will not even make an exception of that high degree of moral excellence associated with the practice of religious principles. For I know scores of pious persons who, for want of the knowledge referred to, cannot be the *perfect men and women* they desire to be. So little indeed is yet known by our *metaphysicians* of the important relations existing between our moral feelings and the physiological functions, and of the reciprocal action of both these divisions of the human constitution on the intellect, that we cannot wonder at—however we may regret—the ignorance of the millions on these intensely interesting ranges of inquiry. It seems quite absurd, and is almost unpardonable, for any man to pretend to be a teacher of metaphysics, who is not a profound physiologist and pathologist.

We may assert fearlessly that three fourths of the vice that entails wretchedness on the human family is, if I may use the expression, *physiological vice*; that is, vice consisting in the depraved indulgence of the *three appetites*, or in the moral feelings brought immediately into *malicious* action by their means. If this is true, how much good must be done by a correct knowledge of the Human Constitution in early life, before the monster, Evil Habit, gains such an ascendancy as to put his Veto on all the good resolves of the higher faculties. By such knowledge, the youth will see that he who indulges irregular appetites 'sins against his body,' and will also see the beautiful propriety of the Christian principle of *self-denial.*

Professing these sentiments, I hail your new periodical, as having peculiar claims upon the patronage of the public.

[For the Moral Reformer.]

'DOSING.'

IMMENSE mischief is done, both in the physical and moral world, by frequent, unadvised, and indiscriminate *dosing*. Multitudes of our race are so addicted to the wretched practice of 'taking something,' for every trifling complaint, either real or fancied, that they destroy the health, and poison the peace, not only of themselves and their fellow beings around them, but of their posterity.

But by 'taking something' we mean much more than some may suppose. A person may live on medicine, without having anything to do, formally, with the 'details of the shop,' or the regular prescriptions of the physician. There are thousands who, by dosing, ruin themselves for time and for eternity, who yet seem to suppose that they have nothing at all to do with medicine. Nay, we verily believe that if it were admitted that physicians slay their thousands, it must be also be admitted—for the testimony is at least equally strong—that the people slay their tens of thousands. If the horrible crime of murder is occasionally perpetrated, either through the carelessness or the ignorance of licenced quackery, the crime of suicide is still more frequent and more horrible.

Sometimes the weapon of destruction to human comfort, health, and virtue, is supposed not to be *medicine*,—for the miserable self-murderer has the most deep-rooted aversion to *that!*—but only some favorite cordial or elixir, which is so simple that if it does no good, it can certainly do no harm! At others, it is perhaps the 'Hygeian pills,' or one or two 'courses' of Dr. Thompson. Sometimes it is the occasional—perhaps daily—resort to calomel, opium, tobacco, snuff, cider or other fermented liquors, or ardent spirits.

Now all these destroyers are effectual in their work, though not in an equal length of time. One, after a few slow depredations upon the human system, effects his work by introducing another demon, more wicked—seven times so—than himself. Another actually does *good* for

a time, and thus lulls the individual into confidence and security; but in the mean time, is silently breaking up the constitution, by implanting the seeds of more formidable diseases. Another seems to do good for a great length of time, and to be followed by no pernicious consequences. Thus we have all heard of the reply of an old man to his physician, who advised him to leave off the daily use of a favorite beverage, which evidently contained medicinal properties, on the ground that it was a slow poison. 'Yes,' said he, 'it is a *very* slow poison, for I have used it seventy years.'

Now although this anecdote is usually related to produce an effect entirely different from that which we wish to produce, we have not the slightest doubt that medicine, (especially *narcotics*,) in every possible case of health, injures the individual. It clouds or benumbs his mind, debilitates some of his bodily organs, or damps the ardor of his feelings. And it is not himself alone, generally, that is injured. The sin against his constitution—its effects rather—is visited on his children, to 'the third and fourth generation;' and sometimes, the latter are greater sufferers, by far, than their progenitors.

If the fact that life—in those who possess iron constitutions—is not wholly destroyed in seventy years, proves that drinks which are slightly medicinal or poisonous are harmless, then by the same rule, we may prove that nearly every poisonous medicine is harmless. For who has not occasionally seen the very aged dram drinker, and opium and calomel taker, and tobacco chewer and smoker, and snuff monger? Nay, who has not even seen the laborer in the fumes of lead or arsenic, (which, however slow they may operate, are indisputably destructive to health and life,) last to a tolerably old age? 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil,' said a great moralist; and the remark is entirely applicable to many of our dabblers in medicine.

For ourselves, we have not a doubt that we could take opium for six months or one year, in such manner and quantity as would enable us to do a fifth more work, and

do it better, than we could without it. So it is possible that the moderate dram drinker may do more work, and do it better, for one year, and perhaps for many years, than the water drinker. But does this prove that opium and spirits are not in the end poisons?

Here always comes in, under the form of an objection, or at least a difficulty, the statement that even food contains poison, and probably a *measure* of this poison may be salutary. For proof that food contains poison, we are referred to the fact that alcohol may be obtained from almost all vegetable substances, and even from bread. We admit the fact; indeed you cannot have alcohol, without first having the sweet or saccharine principle, for it is this from which, by a chemical change, the alcohol is made. But there is no alcohol *in* any vegetable substance whatever, until it has undergone a chemical change—we mean fermentation;—and we are positively ashamed of some of our temperance brethren, when they make a different concession. We know, indeed, that a person may be destroyed by a large quantity of several kinds of food which could be named; but none of our common table articles contain alcohol or any other poison. No person was ever intoxicated by rice, or potatoes, or bread; and we may venture to say, no person ever will be.

But to return to our main point. The object of this article is to dissuade our readers from the daily use of any of those articles which we have denominated medicine; but which the experience of mankind, or at least the discoveries of science, have shown to be—to the healthy—certain poisons. We would also dissuade from all dosing, except with plain meat and vegetables two or three times a day for food, and plain water for drink. If we could accomplish our object, although it might appear to do little immediate good to the individual, or even to the community, in the present generation, it would, at least, prevent the deterioration of the race, and possibly be the means of improving it.

We will close our remarks, for the present, with the statement of a CASE, as medical men would call it;—one

which has fallen under our own observation. Our readers will be left to make their own comments.

A promising young lady had the fortune,—rather the *mis*fortune,—of being under the care of one of those mothers, who, in great kindness and over tenderness, often gradually kill their offspring, and then lay the blame on the Creator, for giving them so bad a constitution. From the age of twelve to fifteen, a period when above all others the daughter ought not to have been dosed with active poisons, the mother continued to have her under the doctor's care as much as possible; and what the latter did not do, from the plenitude of his portmanteau or medicine chest, she was sure to make up in 'roots and herbs,' which were wonderfully 'good for sickness.' The doctor, too, was one of those ineffective men who contrive to convert mothers into counselling physicians; for the old lady, in the present instance, seldom inquired if such or such a thing would not be good for her daughter, without a most cordial affirmative from his sage lips.

Things went on in this manner for many years, till at last her constitution was evidently broken up. But her pale and 'delicate' face and wasplike form won admirers, and among the rest, strange to tell, a very worthy man. In short she married; and as the saying is, 'married well.'

But alas! her husband was a regular apothecary. Now what the physician and her mother could not accomplish—for the latter continued her 'labor of love,' with occasional gleams of hope—she could do of herself. One by one, the phials of the apothecary found their way into her pantry, till it was difficult to say which shop contained the best assortment, her own or that of her husband. Her pale face grew paler, and almost every body believed 'consumption' to be coming on apace. At last Heaven, in much mercy, threw into her family a young licentiate in medicine and surgery, who, though not more famous at 'cure' than many others, had a great fondness for 'prevention,' and above all, a mortal hatred to dosing.

By his efforts, continued for a year or two, he nearly succeeded in persuading her to relinquish her pernicious

habit of relying on the 'shop,' and to place her confidence in appropriate food and drink, and mental and bodily exercise.

The consequence of this was that she ceased to decline, and her health even became somewhat improved;—though she had probably gone too far in the path of error to allow of a complete return.

The whole story is not yet told. She became, repeatedly, a mother; but as often a mourner. Sometimes her infants died at the earliest period; at others, especially in the most recent instances, they survived several months. One or two adopted children also died early, in like manner; as if no pure nutriment could come from a poisoned fountain. While her infants survived, they were feeble; and one could hardly regret that they were mercifully removed.

Many who see not the whole train of circumstances, regard this lady's unhappy case as among the mysterious dealings of divine Providence. The physiologist, however, sees nothing in it at all mysterious. The only mystery which perplexes him is, why it should be a general law of Heaven that the guilt of the parents and grand parents, (if it is proper to call it guilt,) is visited upon the 'third and fourth generations' of those who are themselves apparently innocent.

[For the Moral Reformer.]

FIFTY YEARS AGO.

Fifty years ago, few of the hardy sons and daughters of New England wore flannel and leather under-garments, or fur caps and mittens. Umbrellas to shelter the head from the sun and rain were almost unknown, and India rubbers quite so. Those who travelled were much in the habit either of walking or riding on horseback. There was very little muffling up in close carriages, either public or private. Houses, too, were very far from being so

tight as not to admit a breath of cold air, even in mid-winter.

'But times are altered.' Now you can scarce see a sturdy beggar without an umbrella. And as to walking—it is deemed rather too vulgar for any *but* beggars. You see the traveller, everywhere, wrapped in his many thicknesses of wool, or fur, or wash-leather, in a closely-covered carriage, afraid to breathe the free air, and almost afraid to peep out. If by chance you see him on foot, he looks more like a mummy than a man. You would scarcely know that he had any arms, unless you should see one of them extended to support the umbrella. In his dwelling you find an atmosphere like that of an oven; confined by close walls and carpets, and heated, but not ventilated, by a stove.

Several curious but important questions arise here. Were our ancestors of fifty years ago less healthy and happy than we of the present generation? Have bodily and mental vigor, and moral progress, kept pace with the introduction of stoves, and carpets, and flannel, and India rubbers, and umbrellas, and covered carriages? Do men live longer, as well as happier, than before? Have we less consumption, and rheumatism, and liver complaint, and fever?

Should these questions be answered in the negative, still it will not be proved that good may not be accomplished by the introduction of the new articles, in some other way; enough at least to counterbalance the evil which they plainly and inevitably produce. Should it even be proved that a balance of evil is produced, another question arises: viz., whether that evil is the result of the appropriate use of the things we have mentioned, or whether it may not be rather the abuse of them.

We hope these thoughts and queries will call forth an expression of the sentiments of some of our correspondents.

BOSTON MEDICAL
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[For the Moral Reformer.]

CONFECTIONARY.

We always regard it as an ill omen when we find the young very fond of confectionary. A fondness for fruits is quite a different thing. These are generally of a cooling nature, and come at a season of the year when cooling aliments are especially demanded; but those, almost without exception, are heating in their tendency. Taken between meals, they interfere with digestion; taken with our food, though they may accelerate that process for a time, they weaken the stomach in the end, and some of them are actually poisonous. But it is in another point of view that we intend, for the present, to consider the subject.

As a general rule, the several animal appetites maintain their integrity or become vitiated, *together*. Not instantly, it is true; but such is the *tendency*. When we depart from the strictest rules of temperance in any given article of food or drink, our progress is downward. The quantity must be gradually increased or the quality must be more concentrated; and if neither is practicable, as sometimes happens, another article, or 'excitant,' is called in as a substitute for an increase of the former. This, we say, is the general rule; to which, doubtless, there may be a few exceptions. Thus the intemperate drinker is apt to become more intemperate; the opium taker to increase the size of his pill;—and if, from causes of which we may easily conceive, they cannot increase this form of excitement fast enough to satisfy the demands of a raging appetite, both of them will be likely to become intemperate in the use of food, or its usual appendages, such as tea, coffee, and condiments. Thus, too, those whose appetites for food and drink are already vitiated, are the more ready to resort to grosser forms of sensuality.

There is a degree of this fondness for excitement,—a degree of intemperance, if you please to call it so,—almost universal. A natural appetite, early accustomed to plain food in moderate quantity, unsolicited, and unexposed to temptation, would continue to prefer it. Change might

indeed be made, but it would be more from a conviction of its utility, or from a sense of duty, than from any other cause.

If these things are so, how few natural appetites can be found! How few are there who are the more attached to an article of food the longer they use it! How few are there who do not consider this long use of a thing as affording the very reason for substituting another in its stead! From whom do we not hear the frequent remark, that they are 'tired' of this or that article, or they 'like change?' It is true that we see and hear most of this among epicures; but we see quite too much of it among plain and otherwise reasonable people. There are many stages of its progress, but it is always a disease; 'whose end,' undisturbed, 'is destruction.'

Hence the reason why we tremble to find the young so fond of exciting food, condiments, and confectionary. It shows, plain as the noon day sun, that their appetites are already vitiated. It gives, or should give the alarm of danger There is no assurance that, upon the slightest temptation, they will not descend—and descend,—till they arrive at the lowest point of the scale of intemperance, gluttony, and debauchery. It is indeed always to be hoped that the interposition of a favorable train of influences may save them, but there is no certainty. We know, to be sure, that in a world like this, there is no certainty any where. But our meaning is, that in these cases the certainty of escape is very greatly diminished, and the danger of ruin very greatly increased.

Even in female seminaries, whose results, with the divine blessing, are the hope, in no small measure, of our country and our race, there is abundant cause for gloomy anticipations. When our preceptors find such an insurmountable fondness for confectionary and other forms of excitements, that they are obliged to impose laws to prevent the recurrence of the evil, and in some instances affix severe penalties to them, what have we to hope for, and how much to fear?

Besides the directly vicious tendency of this fondness for excitement, the unnecessary expense which it involves

is indirectly unfavorable. Poverty, in some instances, certainly leads to vice; and that this general fondness for excitement leads to poverty, or at least makes the poor still poorer, is most obvious.

There is a large school in one of our cities, about twenty rods from a fruit shop, in which is also kept a small assortment of confectionary. The owner of the shop states that her clear profits a day, on the single article of molasses candy, most of which is sold to the school children, is seventy-five cents. Her sales in this article sometimes amount to $10 a week. The first cost of molasses candy is of course very little; and we may safely conclude that the pupils of the school purchase about one dollar's worth a day.

Now this one dollar a day for the whole number of days which the school is kept yearly, would amount to nearly three hundred dollars a year. There are in the same city twelve schools which are likely to expend, for candy, as much as the one we have mentioned; besides a hundred others that expend a little each; some more, others less. We think it fair to consider the whole as expending, for this purpose, twenty times the first mentioned sum, or six thousand dollars!

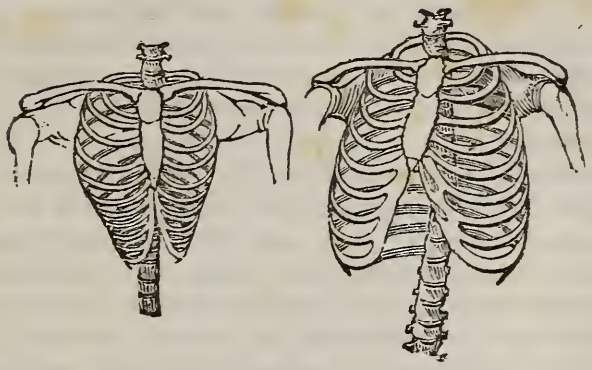
The extent to which confectionary is used is alarming. There are shops in some of our larger American cities, which do not contain a single article that a person who understands the laws of his own constitution, or cares any thing about the law of God, would venture to eat. Admit Mrs. Edgeworth's opinion, that the coloring of some of the articles is poisonous, were even incorrect, still the substances themselves are by no means useful. We have never seen an individual who had been employed for many years in these shops, who was perfectly healthy. Neither do we believe that an active, high toned morality can easily take root or flourish under such circumstances. You might nearly as well look for health in a pest house, or under the influence of the malaria of Rome, as for any thing higher than a merely negative morality in the most fashionable of our confectionaries.

It is true, we the Americans are not wholly alone in this matter. N. P. Willis, in his correspondence, says that the women in Constantinople almost live on confectionary. 'The Sultan's 800 wives and women employ 500 cooks, and consume 2500 pounds of sugar daily.'

This subject will be resumed in another number; and the consequences to health and morals more fully developed and considered.

[For the Moral Reformer.]

REMARKS ON DRESS.—No. II.



The engraving, though it has probably been seen by many of our readers, may yet prove an instructive one. It represents the bones of two female chests. That on the right has the appearance which it ought to have in a healthy person; that on the left is greatly contracted, as you see, below the middle, by the wearing of tight corsets.

It will be obvious to the reader, that without explanation this is not quite a fair representation; because we here compare the chest of a larger individual, with that of one very much smaller. That on the right should be considered as belonging to a person one third larger than that on the left.

But admitting the engraving to be true to nature, in all other respects, (and we have no doubt it is, since Dr. Grigg of this city has a skeleton quite as much deformed as this appears to have been,) and who does not see that a very great change in the human form may be produced by compression? Can it be that when there is only just room enough in a cavity for the performance of certain necessary motions and evolutions, it is not a serious evil to diminish the size of that cavity nearly one half? What would be thought of him who should reduce the size of his factory one half, when it was already barely large enough to afford full play to the machinery it contained? Would he find no inconvenience? And will any one suppose that the lungs can be crowded into half their natural space without inconvenience and suffering?

Some will say it is unnecessary and useless to say more on this subject. The most fervid appeals to mothers have been already made—some of them even by females themselves—and yet the work of destruction to health and morals goes on.

We confess our fears that it will *continue* to go on. We fear that thousands will continue to droop and die every year, because neither they nor their natural guardians have moral courage enough to resist the tyrant fashion, which says that a woman ought to resemble a wasp. But they shall not die unwarned, if we can for once lift our feeble voice loud enough to be heard. We will, on this subject at least, rid our own skirts of human blood.

There is, in a shop in New England, a beautiful female of sixteen—blooming we will not say, but she is pretty—of the most engaging appearance, possessing a good disposition, and a mind by no means uncultivated. She is well informed in regard to the evils which corsets entail on the constitution of an individual, and which they *may*, through her, produce on others. Yet she is laced so tightly that there is no more motion of her chest when she breathes, than of the towering Alps when fanned by the gentlest breeze. The blood indeed passes through her lungs, but it is only through the larger vessels, and not freely through even these; and it is not more than half purified.

Now what is to be expected of this female? That she will reform? Never. She dare not. She would be laughed at, if her chest appeared as large as nature intended. She must—that is, she *will*—bow down to fashion. *Bow down*, did we say? Yes, in a very few years, quite into the dust. Perhaps she may live long enough to transmit a feeble constitution to her offspring, and then leave them orphans in a world whose temptations she herself has not had moral courage to resist, to be tempted in like manner, to yield in the same way to the temptation, and then drop prematurely into the grave, and be forgotten.

It was our intention to prepare a summary of the testimony of physicians in regard to the danger of wearing corsets; but we find it would spin out this article to an unreasonable length. It would be to name every medical man who has written at all on the subject for centuries. When our readers of either sex will find a single intelligent writer, male or female,—excepting Mrs. Phelps—who has, within the last century, advocated their utility, we will again take up the subject;—and if the respected names of Drs. Warren, Mussey, Caldwell, Drake and Smith are not sufficient, the list of authorities may be extended, almost indefinitely.

Besides, we apprehend that information is not what is most needed. Conviction on this subject, as well as on any other, must indeed precede conversion; but conversion will not necessarily follow conviction. It is not true that mankind conform to the laws of God, as revealed in his word and in the works of his hands, just in proportion as they understand them. There is something else necessary, besides mere light. Knowledge furnishes motives, it is true; but how powerless they are without principle—without moral courage!

Here it is that we come again in contact with the great obstacle to reform. Intelligent mothers—those who are sufficiently enlightened on this subject, and there are a few such—*must* use moral courage. They must educate their daughters, not only without corsets or stays, but without any restraint from dress whatever. And as one necessary—we had almost said indispensable—step, they must

set them a proper example, not only when they are at home, but when they go abroad. The daughter who sees her mother unwilling to go into company without these accompaniments, will hardly be willing to go abroad without them herself.

If those who are already awake, in some degree, to the magnitude of the evil in question, and whose influence, generally speaking, enables them to control and direct the fashions of the day, will not *act* in this matter, then we see not but our hope is indeed a forlorn one. If those who *lead* the fashions dare not oppose this tremendous evil, what is to be expected from those who *follow* them?

Were influential mothers all Christians, not only in name but in deed and in truth; did they possess the *spirit*, we mean, of Christianity, we would not despair. We would continue our pleas in behalf of the health, the intelligence, the happiness—present and future—of half, nay the whole of mankind. For it is not females alone that suffer when females are injured. It needs not a Rush to tell us that the happiness of the whole race is graduated by that of the fairer half of it.

If the present state of things is to go on; if the evils which we deplore are never to be checked by Christian mothers; then we would advise that an epitaph be prepared, to be placed over the grave of the last individual of the human race. It may not be wanted, it is true, during the present century; perhaps not sooner than about 500 years hence—say about the year 2300; but it will be well to have it ready. There may also be some little doubt who would put up the monument, and place the epitaph; or what travellers there would be to read it. Perhaps that spirit-wanderer, the population of whose extensive kingdom has received such an accession from this world, especially since certain customs came into vogue, might be induced, from a sort of malicious gratitude, to undertake the task. The inscription should read as follows:

Epitaph.

Here perished the last puny individual of a race of beings, originally made in the image of their Creator; and

of course noble and godlike. Their lives were at first protracted a hundred years or more; and were not only long, but useful and happy. But though made 'upright,' they 'sought out many inventions,' some of which resulted in their ruin.

The length and happiness of their lives had been made dependent upon the free and rapid circulation of about three gallons (in an adult) of blood through every part of their bodies; and the preservation of this blood in a *pure state.* To preserve it in the latter condition, a set of organs, called lungs, had been placed in a large cavity in the upper part of the body, and things had been so contrived that by a process denominated breathing, these lungs were inflated with air twenty times or more a minute, and as often emptied; and when thus frequently filled with pure air, the effect was to remove such impurities of the blood, (which was constantly passing through them,) as this fluid had acquired in going the frequent round of every part of the system.

These lungs were contained in a large bony hollow or cavity, shaped somewhat like a sugar loaf; broad and capacious below, but smaller above. Although this cavity was surrounded by bones, it was easily compressible, especially about the bottom.

Now it so happened that after this race of beings had existed about 5700 years, the females, who constituted about half their whole number, undertook to *improve* their structure. They did not like the shape which the Creator had given them; it was ugly, they thought, and ungraceful. So they began to compress the cavity of the lungs about the bottom, and retain it in this shape. At first such an outrageous and impious procedure was not generally tolerated, and the practice was for a time set aside. But after repeated efforts, they at last succeeded, about the year of the world 5800; and the custom became general and permanent.

The first evil results were not so obvious. At least it was not quite obvious to the sufferer, that tight lacing was the cause; though her physicians told her so. They consisted chiefly in short and difficult breathing; greater lia-

bility to colds and obstructions in the system; coughs; cold extremities; irregular appetite; bad digestion; languor; and a pale or leaden appearance. But as the bony cavity became permanently contracted at the bottom, like the mouth of a purse, all the other organs—the stomach, liver, and even the nerves, became affected. To the former complaints were now added dyspepsia, scrofula, hypochondria, consumption, and many more tedious and difficult diseases. Not only was the body diseased; but through that the mind became affected. There was a law in their frames that if one member,—as the lungs—suffered, all the other members suffered with it, and also that if the body was injured, the mind and soul suffered sooner or later, in similar proportion. To pale, emaciated, sickly bodies, were now added feeble and debilitated minds, and sluggish or cold affections towards their fellows, and their Creator. Not only was there a general nervousness, as it was sometimes called, or irritability; but a downright fretfulness, peevishness, and impatience.

These evils were most general among a class or order of people called Christians; and so called because the name of their founder and leader was Christ. These persons professed to follow this leader's directions in all things, and those directions had been recorded after his decease in a Book. This taught that it was their duty to do *all* things in such a manner as would most promote the glory of God in the general good of the universe; and to preserve their bodies in the greatest possible degree of health and vigor for this purpose. If those bodies were thus duly taken care of, they were distinctly told that they might become residences or temples of the Holy Spirit.

In spite of all this, however, their bodies continued to be injured in the foregoing manner, and with the foregoing results. But the whole is not yet told. The evils having become permanent in the individuals of one generation, soon became so much a part of the general constitution that they were transmitted to others.

For the first 200 years of the history of this declension, the length of human life and the vigor of the race, did not seem materially altered, except in the case of those

females who were immediate sufferers. The robust part of them, and the males generally, did not seem to be greatly degenerated. But in the next century, not only the one sex, but the other began to be slender and wasp-shaped; their size was greatly diminished, and their symmetry disturbed. Idiots of both sexes became greatly increased in number; monsters were more frequent; diseases, especially dyspepsia and consumption, became more common and fatal; and the whole race was now most evidently dwindling away. It was in vain that the teachers on soul and body,—among the Christians—had preached loud and long on the subject; such was the general devotion to the goddess Fashion, that they had preached in vain; and now they had no lungs to preach with.

By the year 6200, the last of this beautiful and originally noble race of men—a solitary idiot—sank down with age and its decrepitude at thirty, and rose no more. The other races of men continued a little longer. The latest race to expire was the noble, but unfortunate Africans. But they, too, perished in the end. At last, the only remaining individual of their number, and the latest to dwell on the earth's surface, a feeble individual, not more than three feet in height, and differing from a wasp only in size, having breathed out her uncomfortable spirit on this spot—became a prey to a few wretched, famished dogs and vultures; for there were none to bury her.

This stone is erected on the spot where she expired, not in her remembrance, for she was too puny and ignoble to deserve notice; but in remembrance of man in general, once the proud inhabitant of this world, and its rightful and duly constituted lord.

INFLUENCE OF MOTHERS.

The following is an extract from that great American storehouse of important facts and principles—the 'ANNALS OF EDUCATION.' We shall take the liberty of making occa-

sional extracts from this work, for the benefit of our readers; especially on physical education. But we would remind them, at the same time, that such extracts will, of necessity, give but an imperfect idea of the work; and that he who can possibly spare three dollars a year from his immediate wants, had better subscribe for it; and he who cannot, should 'go and sell' what he has, and then 'buy,' rather than do without it.

'Mothers bring about more physical and moral destruction, (unintentionally of course, but not the less certainly,) than all other causes put together. It is useless to attempt to evade the force of this conclusion; the truth must be spoken. They are most powerful for good or for evil, who have most influence. But is not the *amount*, if we may so express it, of maternal influence, greater than the amount of all other human influence?

We speak of the folly of European females, who consign their infants to the care of nurses and hired servants; and yet our own ears were shocked, the other day, to hear of a widowed mother, in this country, who has a perfect hatred, and always had, for her own children.

To what purpose is it that a child is fed from its own parent, if this is all? I grant this is very well, as far as it goes; but it does not go far. It has something to do with the physical frame of the infant; but other causes undo much which is done. To what purpose is it that a child bears its mother's name, and receives its food, and perhaps its medicine at her hands, if it never sees her smiling countenance, or enjoys her company in the best hours of her life,—if her sweetest smiles and most vigorous efforts are to receive and entertain transient adult company, and her child is her associate only when she can find none more fashionable?

Can *she* mould a child's character, who, for the sake of work or company, turns it off, for three-fourths of its waking hours, to 'any body,' no matter who? How much better is this than to trust it to a hireling nurse? Does she expect to form the character of her offspring,—or does her husband expect it at her hands,—who plies the wheel,

or the needle, or the wash bench, nearly the whole time; and not only consigns her infant to foreign influence, but what is worse, gives it cordials, and elixirs, and other stupifying draughts as a substitute? She forms character, but it is of a depraved sort, whether physical or moral. She forms character, alas!—but it is to *un*form again, or the child's body, mind and heart are ruined. She forms character indeed; but it is of a kind which can hardly be the subject of happiness, either here or hereafter.'

EDUCATION OF THE STOMACH.

We know that all the appetites are allied to one another; that they all form physiological habits; and that these *habits* have an almost uncontrollable influence over the *moral man.* We cannot, therefore, be too guarded in the judicious *education of the stomach*, if we may be allowed such an expression. For there cannot be the least doubt, that thousands of adults might this day have enjoyed a good *character*, sound *health*, and happiness, who have lost all through neglect on this point.

When Anatomy, Physiology and Hygiene shall assume an importance at least equal to Arithmetic, Mensuration and Surveying in our schools, then, and not till then, shall we properly value the education of the physiological functions. Then may we expect to see the efforts of the head, the heart and the hands united in the amelioration of the condition of man. Then shall we see a rapid decrease in the cases of bodily disease, as well as in the degradation of morals arising from the intemperate indulgence of the appetites. Even the dyspeptic himself, who has always lived a borderer on insanity, will then be restored to his natural vigor of body and mind.—Dr. Keagy.

[For the Moral Reformer.]

SUGGESTIONS FOR FEBRUARY.

Our suggestions with regard to rising, rest, exercise, &c. for January, will apply, with few exceptions, to the month of February. Greater care ought to be taken, however, to avoid cold, as the results are in general more to be dreaded.

But it sometimes happens that those who make the most effort to avoid taking cold, are the most afflicted. Why is this? We answer by presenting two prominent reasons:

1. It usually happens that none but those who have learned its necessity by painful experience, will submit to take any care of themselves. But when we have once acquired a habit of suffering from frequent colds, it is hard to break it. Thus it is that they appear to suffer most who take most care of themselves. This pains-taking is not, however, the *cause* of their suffering. All that can justly be said is, that it does not, at once, accomplish its whole object.

2. Those who attempt to take care of their health, are usually destitute of any fixed principles, in regard to health and disease: and are hence liable to act capriciously. Let fixed principles be once established, and let children be trained on these principles, and the public health would be soon on the advance, and disease on the retrograde.

One of our readers is puzzled to know why we fixed the hours of rising and rest as we did; and says he thinks six hours' sleep, even for adults, if their 'occupations are laborious,' too small an allowance.

Now it is impossible to lay down general rules of this sort, especially in few words, which are not subject to exceptions. It happens, however, that we believe the rule in question as unexceptionable as any other.

1. It was not intended for the whole year; but for January only; as is obvious from the language itself. But in January, the laboring classes referred to, usually have a kind of *recess;* and some are apt to spend it in pampering

or indulging the animal part of their nature, and among other things, in an unusual amount of sleep; when they actually need less.

2. Human experience shows that even laborious persons, above thirty years of age, (for young persons require more sleep than old,) are healthier, happier, and more useful, with six hours of sound sleep in the twenty-four, at any time of the year, than with more. In an article like this, there is not room to cite the testimony, but we believe it to be ample. True, we may indulge in food or drink or sleep in excess, till our very natures *seem* to *demand* it; but this does not prove that we ought not to reform.

3. People may actually sleep more or less in the same number of hours. Nothing, perhaps, is better proved than that there is *some* truth in the old saying, 'an hour's sleep before midnight is worth two after.' Why it should be so, is quite another question; but the fact is admitted. Now he who retires at ten, and rises at four, probably gets more sleep, or rather more actual *rest*, than he who retires at midnight, and rises at seven; or lies in his bed an hour longer.

But we forbear;—an article more full, on this subject, may be expected on some future occasion.

MISCELLANEOUS.

PHRENOLOGY.—This subject is beginning to receive considerable attention in this country. Like many other new sciences, it meets with opposition; but the number of those who are disposed to examine its claims is rapidly increasing. Though it is little more than two years since Spurzheim's arrival in this country, his doctrines have already gained many friends. The Boston Phrenological Society has about 120 members; together with a considerable collection of casts and drawings, and a small library. Several hundred casts have been recently received from Europe. A course of

public lectures, by some of the leading members of the Society, is now going on at the Masonic Temple, and is well received.

Phrenological Societies have also sprung up in several other places. Among them may be mentioned those at Hingham, Nantucket, Worcester, Leicester, South Reading and Hanover, Mass.; at Hartford, Conn.; Providence, R. I.; and Brunswick, Maine.—Phrenological clubs also exist at Andover and Amherst, Mass.; and at Hanover, N. H. The 'Annals of Phrenology' is published quarterly in this city.

It is well known that this science, like Astronomy, Physiology, and Geology, has met with much opposition, on the ground that it has an irreligious tendency.—Whether true or untrue, we trust it will be found in the end that it does not interfere with Christianity. Should it be true, it will, on the contrary, prove one of the most efficient means,—in Christian lands—of promoting moral reform, generally, that the world has ever seen.

The Temperance Cause.—Since 1826, more than 5000 temperance societies have been formed in the United States, embracing over 1,000,000 of members, many of them persons of the first respectability for character, talents and influence. More than 2000 persons have left off the business of making ardent spirit, and 6000 have left off selling it. Twenty years ago, one of the first physicians in the United States pronounced drunkenness incurable; and yet it is now stated that more than 5000 of this class of diseased persons have been already cured. Seven hundred vessels are navigated without using spirits. The Temperance Recorder, a paper published in the state of New York, has 200,000 subscribers, nearly one half of whom are in that single state. The Temperance Journal, published in Boston, has nearly 30,000 subscribers. The temperance cause has even extended across the Atlantic. There are already 92,000 members of temperance societies in England, 54,000 in Scotland, and 20,000 in Ireland, besides many in other countries. Reader, do not these facts—for facts they undoubtedly are—look a little like moral reform?

But intemperance in the use of ardent spirits is not the only sin of our land. There are other vices; some more, some less deadly. One alone is said to have 50,000 devotees, at the lowest calculation; and to plunge into the grave, annually, 20,000. The national expense of this sin is estimated at 30,000,000 dollars.

Use of Wine.—In 1829, the wine imported into this country amounted to 2,977,311 gallons. In 1831 it was 3,680,061.—An increase of 700,000 gallons in two years! This looks more like the *necessity*, than the *progress* of moral reform. It should be remarked, however, that the *stronger* wines were imported less in 1831 than in 1829.

Quackery.—The London papers say that £10,000 have been paid to Mr. Long, a quack, for his pretended secret art of curing consumption. Would that quackery were confined to England; but alas! we are little less gullible. Our newspapers teem with wonderful cures, wrought by wonderful specifics; and with pompous accounts of the virtues of the agents employed. We shall give this subject a more thorough consideration, hereafter. For the present, we will only say that one of the surest roads to wealth is through the stomach of the invalid, and that 'a pill, under an imposing title, *works* more to the advantage of the inventor, than did the machinery of Arkwright or Fulton.'

The Young Men of Troy, N. Y., have lately formed an association for mutual improvement, 'in Literature, the Sciences, and Useful Arts.' They purpose to establish 'a Reading Room, a Library and a Reading Society;' and to adopt such other measures as may best promote their object.

Street Smoking.—There has long been a by-law in Nantucket, to prevent smoking tobacco and cigars in the streets; but it has not always been carried into effect. On the 12th of December last, at a town meeting, the selectmen were directed, by a vote of the town, to carry the law into effect. The fine is $2 for each offence, besides the costs of prosecution. It would be well if the public sentiment demanded such a law everywhere else, as well as in Nantucket.

Society of Mothers.—The Utica Maternal Association have resolved that they will adhere to no habit, follow no fashion, and retain no custom, as to dress, equipage, furniture, or living, which they believe to be injurious to health, or a waste of property or time, or inconsistent with delicacy and purity, or at variance with

the gospel rule, as expressed in 1 Tim. 2: 9,—that they will train their children by the same rule, and use their influence to divert the common conversation and current of thought and feeling, in their families and with the Christian public, from the subject of display and fashion, dress and equipage; ever making the intellectual, moral and spiritual character the standard of merit and approbation.

They say that fashion, habit and custom have unbounded influence upon all; that habits, fashions and customs become to us what caste is in India, and are made the standard both of merit and distinction in society; that some which are indulged in and approved by Christians, are of pernicious influence on the community; that they trammel intellect, produce effeminacy and intolerance, injure health, shorten life, waste property and time, engender emulation, wrath, strife, envy, hatred, &c., destroy peace of mind, quench the Spirit, rob God, and sink the soul. They are determined to try their utmost to do away, pluck up and destroy this worse than *Asiatic caste*.

Anti-Gambling Society.—Dr. Caldwell, a professor in Transylvania University, Kentucky, has recently been elected President of an association of the officers and students of the university, whose object is to suppress gambling—a vice which is there very prevalent. The members pledge themselves to abstain from every species of betting, and all kinds of games of chance for money or property, and in every proper and honorable way to discourage and suppress the vice of gambling. Those who violate the pledge are to be expelled. The constitution has received the signatures of 120 persons.

Anti-Slandering Society.—An association by this name has lately been formed in Waterville, Maine. Some people are almost nauseated when they hear the name of a new association pronounced, whether there is an *anti* connected with it or not. For our own part we rejoice to hear of new associations, intended to put down specific evils; for if judiciously conducted, we believe they may and inevitably will accomplish much good, by enlightening and arousing public sentiment. We should have no strong objection to Anti-Tobacco, Anti-Opium, and Anti-Dosing-of-various-kinds Societies.

BOOKS AND PERIODICALS.

The Constitution of Man; *considered in Relation to External Objects.* By George Combe.—This work has passed through several American editions within the last five years, and is everywhere much esteemed. Indeed, it is wholly above common praise. He who has carefully read Dr. A. Combe's late work on Physiology,—noticed in our first number,—is just prepared to read the volume before us. To young people of both sexes,—to all indeed who possess the true spirit of improvement, we beg leave to recommend these works of the Messrs. Combes, as next to the 'Bible' and 'Annals of Education,' the most appropriate text books.

Practical Lectures on Parental Responsibility, and the Religious Education of Children. By S. R. Hall.—One of the best books in the English language, and yet we fear its circulation is more limited than it ought to be. Why, it deserves to go into the hands of parents by millions, instead of thousands! To those who think that when they have attended to the bodily wants of their children, and furnished them with a little book-knowledge, they have done all that is necessary, Mr. Hall's book, excellent as it is, will not of course, be very inviting; and to such it might be useless to recommend it.

Lectures to Young Men. By Joel Hawes, D. D.

Considerations for Young Men. By the Author of Advice to a Young Christian.

Advice to Young Men, &c. By William Cobbett.

The moral tendency of the first named of these books is excellent. The second is tolerably good, though not so interesting. The third is full of common sense and sound advice; but their effect is greatly weakened by the coarse and even profane language which sometimes occurs. If the writer would recal and purify it effectually, he would do a great public service to the young of both sexes.

Religious Newspapers.—The *Boston Recorder* is an able and flourishing paper, whose good moral reputation is generally known. The *Christian Watchman* is, in every important respect, its equal. *Zion's Herald* is a paper which is calculated to be very extensively useful. The *New England Spectator* has made quite a clever

beginning, and appears to aim much at Sabbath Schools. We hope it will be sustained. The *Boston Observer*, another new paper, also takes a firm stand on the subject of Sabbath Schools.

The Mother's Magazine, New York: Mrs. A. G. Whittlesey, Editor. The moral tendency of this work is excellent; and it has of late been greatly improved.

The Mechanic; *a Journal of the Useful Arts and Sciences.*—This is a work, of a practical character, and highly useful in its tendency. The mechanics constitute a very large and respectable portion of the community; and a work which is so well calculated to promote their interests, cannot fail to be greatly beneficial to public morals. The Mechanic is issued by the publishers of this Journal.

The American Ladies' Magazine, Boston: Mrs. Sarah J. Hale, Editor.—A very useful as well as sprightly work.

The Youth's Magazine, Cincinnati: Thomas Brainerd, Editor.—Very good, in general; but it owes much of its character to numerous selections made from Parley's Magazine, without giving the latter any credit.

Where is this species of plagiarism to end? The Child's Universalist Gazette, No. 1, by D. D. Smith, of this city, contains an article from Abbott's works, and another from the People's Magazine, concerning which not a hint is given respecting their origin. It has also an article from Parley's Magazine, which is not duly credited.

MORAL REFORMER

AND

Teacher on the Human Constitution.

MARCH, 1835.

BURNING OUT EYES.

[Original.]

'For my part, I like to see the fire,' said Mrs. Gilmanson. 'And I too,' rejoined Mrs. Foster; 'I have no notion of sitting down by a dark stove, and looking at it, when a good blazing fire is so much more comfortable. Besides, a good old-fashioned fire has a *social* appearance. How happy were the days of my childhood, when the long winter evenings came, and my father and mother, with my brothers and sisters and myself, formed a large semicircle round the kitchen fire, and mother knit the stockings or mended the clothes, while father told stories.'

'No doubt, Mrs. Foster, these were happy days,' I replied, 'but they were not the more happy because you were burning your eyes out all the while; nor have you been the more happy for it since, unless there is happiness in wearing spectacles ten, fifteen or twenty years sooner than would otherwise have been necessary, and ten years, at least, earlier than our ancestors used to wear them. You were not happy *because* you were exposing that delicate organ, the eye, to a strong heat, but in spite of it. And you are happier now, when you can see the fire, chiefly on account of the strength of habit, and the power of early associations. Had your family circle been always formed—from the first—around a closed stove, or if instead of sitting near a fireplace or stove, your circle

had been formed around a table remote from either, you would now look back to it with just as much pleasure, and with far better eyes.'

It is not to be wondered at that multitudes should entertain just such feelings as those of Mrs. Foster; but it certainly is to be wondered at, and regretted too, that hardly an individual among these multitudes can be made to give up his attachment to sitting before a fire, although convinced that the practice is injurious. I never yet reasoned the case with a person who did not appear to concede that my views on the subject were just; and yet I do not know that I ever had the least influence in persuading a single individual to vary his former injurious method of heating his apartments.

Much is said of the danger of injuring the eyes by night studies; and it is usual to charge the evil, in these cases, to candles or lamps. Now it would be wholly foreign to my purpose to show—if it were in my power—that no injury results from this source; for I do not believe that those who have treated on the subject, and warned us as faithfully as some have done, have in the least exaggerated. Nay, I admit, most cheerfully, that much mischief has been done by lamps and candles, especially when we have studied *over* them, instead of having them *over us*. I find, however, from experience, that my eyes will endure almost anything but heat. The reader will excuse me if I present, in this place, a more full account of the results of that experience.

At fourteen years of age I had the measles with unusual severity. From that time my eyes were weak for many years, and had not recovered full strength at twenty-five, when I commenced the study of a profession. Indeed, I engaged in study with many fears whether, on account of my eyes, I should be able to proceed. But my fears were unfounded; and from that day to this, my sight has appeared to grow stronger, and if I may so say, *keener*. Perhaps the axis of vision may be a little farther from the eye than at twenty-five, but not much; for I can see to read best at nearly the same distance. I can see to read middling sized print very well, and without pain, at

any distance, from six or eight inches to six feet; and this with almost any kind or degree of light, from that of the bright sun to that of a lamp or candle. I can also see to read well at any common distance by the ordinary light of the full moon.

Do you ask what I have done to preserve my eyes?—I reply, almost nothing. When I began my studies, however, I was much in the habit of applying cold water to them several times a day, which always appeared to afford not only temporary but permanent relief from fatigue, pain, or even a slight degree of inflammation. It was not long before I learned that an increase of heat in the atmosphere gave them pain, and that a reduction of temperature, on the contrary, was a great luxury.

For ten or twelve years, I have found no inconvenience from reading till late in the evening or indeed all night, did my *principles* admit, provided I avoid heat, and take care to sit in such a position with respect to the light, that the eyelids have an opportunity of performing all the offices for which nature designed them—one of which undoubtedly was to shelter the eyes from the direct rays of light. There is, indeed, one more condition with which I find it necessary to comply, which is, not to approach suddenly a light of any kind, from a state of comparative darkness. But with the conditions just mentioned, I do not hesitate to read all sorts of print above the middling size,—say that of the coarser columns of a common newspaper, (for type which is smaller, though to be found everywhere among us, I regard as an abomination,)—with impunity; and in the winter season, from dark till nine o'clock in the evening, and from four in the morning till sunrise.

I do not undertake to say precisely what other individuals of different temperament and habits from myself ought or ought not to do; much less, to *demand* of them that they bring their own eyes to the measure which I have adopted for my own; but I do not hesitate to conclude, from much observation and experience, corrected by the observation and experience of men of every age, as recorded in our best volumes, that the lowest degree of

temperature which is compatible with health and comfort is at all times best for that delicate organ, the eye; and that those who say so much about the injury to which it is exposed by the light of the lamp and the candle, while they overlook the immense evil of heating it with the fire, do but 'strain at a gnat,' in the scripture language, while they 'swallow a camel.'

Should it be asked by way of objection, whether the inhabitants of northern countries do not suffer from weakness and diseases of the eyes as well as those of warmer climates, I reply, yes. But the northern nations, during a part of the year, not only subject their eyes to the heated and often smoky air of their houses and huts, but what is equally injurious, they alternate it with an exposure to the strong light reflected from the snow.

I ought to add that the eye will bear with impunity a greater degree of heat when we do not see the fire than when we do; because the direct rays of light and heat combined produce more effect than the mere action of the heat, as diffused through the atmosphere. It should also be observed that there is such a thing as injuring the sight so gradually that for a time, no injury is perceived, either by the individual himself or by those around him. There are thousands of robust constitutions who, supposing that nothing injures them, are at this moment indulging in practices which are slowly undermining their health, without the least idea of doing themselves any mischief; simply from *ignorance*. Thousands and millions of *eyes*, among the rest, are undergoing this unperceived destruction. So truly does the Creator say, by the mouth of the prophet Hosea, 'My people are destroyed for lack of knowledge.' So justly, also, is it said in another place, 'There is a way that seemeth right unto a man, but the end thereof is death;' and in another, 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.'

The reader will perceive that my leading object in this article has been to show the danger of injuring the eyes by *heat*. Those who wish to look farther into this subject, and to study the uses and abuses of the eye gener-

ally, are referred to an essay of Dr. Reynolds, of Boston, in the Biblical Repository, and to extracts from the same, with the Editor's comments, in the Annals of Education for January and February, of the present year.

HASTENING MATURITY.

[Original.]

In the first number of this work, it was stated that the duration of human life, as a general rule, is in exact proportion to the duration of its first stage;—the period between birth and physical maturity. We endeavored to show that the removal of various causes, now in almost universal operation, and which tend to shorten this first period of human existence, would, of course, prolong it. If this is so, and if the position which was then *assumed*, that the later stages of life are in proportion to this first, is also true—a point we think long ago well established—then the second question proposed—whether the whole duration of life would thus be prolonged—is settled; and it only remains for us to attend to the last inquiry, viz: 'If human existence *can* be thus prolonged, is it desirable?'

'Why should I desire,' said a friend once, 'to prolong my existence five or ten years, admitting the thing were possible? Five or ten years, at the close of a wretched existence! Of what value could it be? No; I cannot find in my heart a single wish to prolong my life from seventy to seventy-five or eighty, if I could as well as not.'

But my friend, in this objection, made two very serious mistakes. 1. In calling this state of existence a *wretched* one. 2. In supposing that if life be prolonged five or ten years, those years are all added at its *close*.

1. To call human life, in the aggregate, *wretched*, is an impeachment of the goodness of Him who gave it. Besides, it is not in accordance with the common sense of

mankind. This regards life, in general, as a blessing; and deems those instances in which it may seem otherwise, as only exceptions to the general rule. It considers human wretchedness a consequence of error, folly and vice;—as produced, in one word, by sin, rather than as the design of the Creator.

2. When we prolong human existence ten years, every period, as we have already intimated, is prolonged in the same proportion. It is not all added to the end of life, to extend that period alone; even admitting it were a wretched one. Infancy, childhood, youth, manhood, middle life, and old age, are all prolonged in similar proportion. And he who should prove that ten years *thus* added to human life would not be a blessing, would at the same time prove that if life were shortened ten years it would not be a serious evil. Nay, more; he might go farther, and show that as it would not be an evil to reduce the age of man from seventy to sixty, so it could do no harm to reduce it another ten years, to fifty; and even another ten, to forty.

Away then with the senseless objection so often made by otherwise sensible people—not in a solitary instance, but by thousands—that every attempt to prolong the duration of human life, by attending not only to the revealed laws of the Creator, but to those laws which exist in our own physical constitutions, and the material world to which they are so closely related, is futile; since it is only to add a few years to an already wretched life. We have seen that it is to add, on the contrary, to the infancy, childhood, youth and manhood, of an existence which is a most inestimable blessing of the great Creator, were it even to terminate at the grave. But when, with the Christian, we regard it as a preparation for a higher and better state, as the mere infancy to a glorious and never ending manhood, how is its value enhanced!

We believe that if *all* the laws of the Creator, within and about, above and below us, were duly obeyed, the whole period of human existence would, in the end, be greatly prolonged. To what extent, we do not pretend to say; though the Creator has no doubt assigned limits.

We believe, also, that the cause of sound morals,—the great work of moral reform—would be promoted in a similar proportion; and, on the contrary, that everything which contributes to shorten life, or renders it miserable while it continues, tends directly or indirectly to immorality.

Let no one say, then, that fixed principles in the science of human life, and a judicious application of those principles, especially in early years, while the habits are forming, has nothing to do with moral reform. Every step we take, in the promotion of human health and happiness—individual and collective—is so much added to correct morals.

[For the Moral Reformer.]

HINTS TO FEMALES.

There is such a connection between the various evils, moral and physical, that the Moral Reformer embraces a wide range of subjects.

One abundant source of immoral conduct is doubtless to be found in the needless expense and petty vexations which the tyranny of fashion has attached to the domestic relation. This consideration is now respectfully submitted to the large class of farmers' and mechanics' daughters, who, in this age of improvement, have enjoyed some advantages of school education unknown to their grandmothers, and not yet general among their equals.

There is a class of faults too often found in these favored ones, against which they ought to be cautioned. When the instructress has urged upon her pupils the importance of attention to manners, to dress and address, to positions, habits in eating, to the opinion of mankind, to little things in general,—struck with the novelty of ideas which have not been incorporated into their early habits of thinking, they are in danger of running to excess in the application. We see this result in the young woman who, after spending a few months at school,

must show her superiority by strong expressions of disgust at whatever falls short of her standard of gentility; who assails her brother with a torrent of abuse, because his hands, his feet, or his head, may not be placed quite right; who cannot sit at table, because some child may make too much noise in eating; or who cannot, on any occasion, take a vehicle a little wanting in elegance.

Now all discerning people take such things as marks of a vulgar origin; somewhat as a foreigner at Athens was detected as a foreigner by his speaking the Attic dialect with such scrupulous exactness that he was known to have learned it by rule. She, therefore, who would pass as indeed *the lady*, must learn, while she attends to little things, to treat them *as* little things, and not as if her life and soul were absorbed in such attention.

So the young woman who has received an education *somewhat* in advance of her grandmother and equals, is too apt to insist on a corresponding advance in her style of living. We may sometimes see her, after marriage, so separate in her interest from her husband's, as to feel that she has gained a point in extorting from him money for the purchase of conveniences, (not to say *luxuries*,) while he is actually pressed with the want of it, to provide for necessaries.

I intended barely to touch on a subject which admits of great amplification. I have just hinted at some things which seem to me to operate powerfully to deter many young men from entering the marriage relation. The natural consequences I need not detail.—When female missionaries are wanting, enough are found in the class I am addressing who are ready to encounter all the hardships of the calling. From observing how much harder it is to persuade the same persons to take a bold stand against foolish and pernicious customs, I have been led to conclude that a little of the romantic is too often present in deciding for a missionary life; or rather, I have thought it more just to conclude that *moral* is a more difficult attainment than *physical* fortitude. WN.

A CHAPTER FOR PARENTS.

[Original.]

CHILDREN'S BOOKS.

Much effort has been made to remove slavery from these United States. Now we have witnessed too long and too painfully the tremendous evils of this custom, not to wish success to every effort of the kind, if conducted in the spirit of the great author of liberty,—mental, moral and physical.

But great as the evils of slavery are, they are not the only evils existing in the world. 'Evil communications corrupt good manners,' both of the old and young. The books which, at the present day, are put into the hands of children by dozens and hundreds,—at home and abroad, by night and by day, on week days and on sundays,—are exerting a mighty influence in the formation of character; and we are glad to see any portion of the community awaking to the importance of ascertaining whether they are likely to form good character or bad.

But when bookstores, in almost every section of the country, exhibit for sale and publish catalogues of juvenile books, a large majority of which are similar in character to 'Capt. Samuel Gulliver,' 'Jack the Giant Killer,' 'The Forty Thieves,' 'Blue Beard,' 'Dame Trudge,' &c., what is to be expected as the inevitable result?

We have been led to these remarks by seeing in a newspaper, printed and published in a populous district, dated Jan 27, 1835, a bookseller's advertisement, containing a catalogue of children's books for sale, of which the following is an exact copy. The books were offered, by the way, to 'little Ladies and Gentlemen.'

The Deserted Boy; The Adventures of Capt. Samuel Gulliver; Pompey the Little, who was tied to the Kettle; Adventures of Jack the Giant Killer; Dame Trudge and her Parrot; Pug's visit to Mr. Punch; Punch's Visit to Mr. Pug; Peter Prig's Puppet Show; Joe Dobson; Tom the Piper's Son; The Forty Thieves; History of Valentine and Orson; Entertaining History of Jobson and Nell; The Little Man and the Little Maid;

Flora's Grand Gala; Blue Beard; The Diverting History of John Gilpin; John Gilpin's Return from Edmonton; The Peacock at Home, by Roscoe; The Jackdaw at Home, or British Nobility Burlesqued; Think before you Speak, or the Three Wishes; The World turned upside down; History of Little William; History of Little Fanny—of a little Boy who cheated Himself—of Mother Twaddle, and the marvellous achievements of her Son Jack; Monsieur Nongtongpaw; The History of Little Henry—of Eliza—of Red Riding Hood; The Elm of Kensington; The Cat's Conceit; The Coronation of the Kings of England; The Gamut; Monsieur Tonson; Elements of Geography made easy; Jack the Fiddler; Dame Trot and her Comical Cat; My Grandmother; My Grandfather; My Father; My Mother; My Son; My Daughter; and a variety of others.

Remember, reader, that this list of children's books was not made out by a bookseller in the back woods of Michigan, or the mountains of Missouri, but in an Atlantic district—and not in the year 1735, when better books could not so easily be obtained, but in the year of our Lord 1835, when the country is deluged with books comparatively excellent.

EARLY VICES.

The following article is from the Sabbath School Instructor. We concur with the writer most heartily, except in regard to questioning children *every day*. May not this be rather too often?

In passing along the streets, we are astonished to hear the profane and indecent language that is used by our children and youth. As soon as a child is capable of speaking, he seems to have his heart filled with impure thoughts, which he does not hesitate to make use of in his conversation with his playmates. This he continues to do, day after day, and year after year, until it seems a part of his existence to utter indelicate language, and practice vices the most disgusting. Yet parents never think of questioning their children about these besetting sins; and the consequence is, that many grow up tainted with everything that is injurious, and thus unfit themselves for all good society.

It should be a parent's earnest desire to have his children trained up to virtuous habits. He should spare no pains to instil into the heart of his child, those lessons

of wisdom which will eventually lead him to embrace the Christian religion. Every day the child should be questioned in regard to his conduct during the day. Has he spoken wicked and indecent words? The parent should know it, and spread before him the bad consequences of so doing. Tell him how unlovely it appears, and how disgusting it is to the virtuous and the good. If the child has any regard for its parent, his word will be obeyed. But if a father is careless and indifferent respecting his child, ten chances to one he will become more and more familiar with vice, and urge his way with rapid steps down the pathway to destruction.

Parent, as you love goodness and virtue in your children, I charge you to know their feelings and dispositions now. Whatever sin they are most prone to commit, search it out, and with all a parent's tenderness, guard them against it. In no other way can you save your children. Thousands of young men have gone down to an early tomb, destroyed by early vices, which might have been prevented by timely parental interference. Let this fact stimulate you to duty. Let it awaken those anxious desires in your breast for the safety of your children, which will not suffer you to rest, until you see them following in the footsteps of virtue. Lose not a moment. Begin now. Delay may prove their ruin; and a life-time may be spent in unavailing regret and bitter sorrow.

TABLE OF DRINKS.

[Original.]

Strictly speaking, there is but one drink for man, viz., water. The numerous mixtures so extensively used, and called drinks, are valuable *as such*, just in proportion to the amount of pure water they contain, and to their freedom from nutritious, medicinal or poisonous properties. Tea, for example, (bohea) is one of the most useful—or rather least hurtful—mixtures, because it contains

so large a proportion of water, whose purity is secured by boiling, and so little of anything else.

In the following TABLE, we present a list of about twenty substances or mixtures, which are most in use as drinks, nearly in the order of their importance; i. e. *in our estimation.* For let it be said, once for all, that instead of regarding our opinions, in this work, as infallible, we hold ourselves ever open to conviction of error, when it can be fairly shown. So long, however, as we honestly entertain an opinion, we shall not hesitate to express it confidently, and sometimes *strongly*, even at the risk of 'provoking' some of those who differ from us to the 'good work' of free discussion.

But to explain our terms.—By MEDICINE, in the table, we mean alcohol, the narcotic (stupifying) principle, acids and salts; and by NUTRIMENT, saccharine substance, mucilage, &c.

Milk, as a drink, we have wholly omitted; for it is hardly correct to consider this substance in any other light than as an article of food.

RAIN OR SNOW WATER.—In all ordinary cases, nearly pure.

SPRING WATER.—Pure, or nearly so, in most cases.

RIVER WATER.—Sometimes pure; at others, slightly medicated.

WATER OF WELLS, PUMPS, &c.—The same, with the occasional addition of animal or vegetable substances.

LEMONADE.—Chiefly water—with some nutriment, and a little medicine.

VINEGAR.—Water and medicine.

BOHEA TEA.—Chiefly pure boiled water, with a very little medicine.

GREEN TEA.—The same, only containing more medicine.

SELTZER WATER, SODA, &c.—Water, with a little medicine.

CHOCOLATE.—Chiefly pure water, with nutriment, and some medicine.

COFFEE.—Pure water, with a little medicine.

MEAD.—Water, with nutriment, and some medicine.

METHEGLIN.—Nearly the same.

SMALL BEER.—Water, with some nutriment, and 1-100 to 1-80 medicine.

PORTER.—Water 11-12; a little nutriment, and 1-24 medicine.

CIDER.—Water 11-12; a little nutriment, and 1-13 medicine.
PERRY.—The same, or nearly so.
ALE.—Water 10-12; some nutriment, and nearly 1-11 medicine.
WINE.—From 3-4 to 7-8 water, and 1-8 to 1-4 medicine.
RUM, BRANDY, GIN, &c.—Water nearly 1-2; medicine over 1-2.

NOTE.—We intend, hereafter, to take up each of these drinks, and describe them separately; giving an account of their nature, uses, and abuses, and of their effects on different constitutions.

DANGER OF QUICKENING THE PULSE.

[Original.]

THE following passage is going the rounds of the papers, and is said to have been extracted from a work called the Oracle of Health:

'An ingenious author asserts that the length of a man's life may be estimated by the pulsations he has strength enough to perform. Thus allowing seventy years for the common measure of pulses of a temperate person, the number of pulsations in his whole life will amount to 2,207,520,000; but if by intemperance he force his blood into a more rapid motion, so as to give seventy-five pulses in a minute, the same number of pulses would be completed in fifty-six years; consequently the life would be reduced fourteen years.'

Now although there is much of truth in the general idea here thrown out, yet it will probably produce very little effect; for three reasons. The first is, that the idea is not presented *clearly*. The second is, that the calculations are rather *inaccurate*. The third is, the depth of the ignorance and the consequent skepticism that prevails in regard to things of this kind.

The writer unquestionably means to affirm that the human pulse is destined by the Creator to beat a definite

number of times; and that when it has beat the given or assigned number, the person dies; that if the pulse of an adult beats sixty times in a minute, as is about the standard in a healthy person—and this would naturally carry him on to seventy years of age—intemperance, by quickening these pulsations to seventy-five instead of sixty a minute, would exhaust the powers of life fourteen years sooner.

Nothing, perhaps, is better proved than that the duration of human life, as a general rule, is in proportion to the activity of the pulse. Every person who has reached a very advanced age has had a pulse comparatively slow. We do not mean to say that every one who has a slow pulse will of course live to be old; for he will undoubtedly be subject to diseases and casualties, along with the rest of his fellow-men. Nor do we mean to affirm that two persons having a pulse equally slow will always live to the *same* age; for there may be such a difference of constitution, in other respects, as shall produce some little variation. What we mean is simply this; that if an individual escapes disease and accident, and comes to old age, that old age will be prolonged nearly in proportion as he has applied successfully the means of *making his pulse beat more slowly than it otherwise would have done during his whole life time;* and that, on the contrary, he will die sooner nearly in proportion as his pulse has been *hurried or quickened out of a natural course permanently;* and consequently that one great means of securing to ourselves long life is to *make our pulse beat as slowly as possible.*

But what is meant by *pulse;* and by what means can it be *quickened* or *retarded?*

We cannot go deeply into this part of the subject at the present time. We can only say that the heart has cavities in it, into which *veins* are constantly carrying their blood; and that when it is filled, it has the power to contract upon this blood, and press it out into what are called *arteries.* These are slender, hollow tubes, going out from the heart, and, by innumerable branches, carrying the blood which the latter pushes out, when it

contracts, to every part of the system. Now at the very instant when the heart contracts, a beat or pulsation may be felt in the region where it is situated, as well as in every part of the body where there is an artery of any considerable size, very near the surface, or running across a bone, without being imbedded in very much flesh. This beating is what we call *pulse*. The beating of the heart and the beating of the arteries always takes place at the same instant. In young children this pulse is more rapid; in middle and old age less so. But after we arrive at maturity, or at least at middle age, the usual rate of a healthy pulse may be estimated, as we have already said, at about sixty a minute, or one a second.

As the 'Oracle of Health' has intimated, intemperance is one of the means of quickening the pulse. Whether by intemperance, however, he means the excessive use of ardent spirits alone, we do not know. But one thing is certain, viz.—that the pulse is quickened by every degree of intemperance in the use not only of ardent spirits, but of almost all drinks that possess medicinal properties, and which, instead of quenching the thirst and diluting the blood and other fluids of the body—the only legitimate purposes of *drinks*—produce exactly a contrary effect. We insist that the smallest quantity of any drink but water, if long continued, *may* do harm in this way, even if the increase of arterial action (or pulse) which it produces is not readily perceived by ourselves. There are many physical changes going on, both within and without us, which cannot be detected except by scales or measures.

But this arterial action may be increased, and life proportionally shortened, by a great variety of other means besides the use of poisonous or medicinal drinks, some of which will be pointed out on a future occasion.

CONFECTIONARY.—NO. II.

[Original.]

We are unwilling to leave this subject—one which excited so much interest in our last number—without presenting the following anecdote, with accompanying remarks. Our readers may rely on its authenticity.

A young man of good talents, and respectable character, and by many regarded as a young man of piety, came four years ago to reside in Troy, in the state of New York. Here his employment brought him in daily contact with a confectioner's shop, and he began to call occasionally and buy. At first, his calls were not very frequent; but the habit, as is usual, grew upon him, and his fondness for excitement rapidly increased. Hitherto he had been strong and robust and of a ruddy appearance. At this period of his history, our informant (whom for distinction's sake we shall call Mr. L.) left Troy, went to another city nearly two hundred miles distant, and heard no more of the young man for about three years.

A few months ago, as Mr. L. was at work one day, a young man came up to him, calling him by name, and expressing great joy to see him; but Mr. L. did not recognize the stranger, and was greatly surprised to find it to be the very young man whom he had known in Troy. Instead of appearing ruddy and healthy, however, he was emaciated; instead of having a fair and cheerful countenance, his red cheeks were sunken, his face was partly covered with eruptions and sores, and his bright eyes had become dim; instead of the frankness and open-hearted appearance which he formerly possessed, there was a recoiling as if he wished to avoid the penetrating eye of virtue. The appearance of most young men greatly alters from the age of sixteen to nineteen; but those who are temperate and virtuous seldom alter *in this manner.*

After some conversation, he proceeded to inquire for a boarding-house. Mr. L. named several, but as he

did not like the young man's appearance, he did not recommend him to any. However, during the conversation, he found out where Mr. L. boarded, and when the latter returned to dinner, he found that by mentioning him as an acquaintance, the young man had succeeded in procuring lodgings.

While he remained at this place, Mr. L. became fully satisfied that what he had already feared was too true. Though scarcely twenty-one years old, the young man had become unsteady, and vicious in his habits and thoughts; and instead of looking forward to usefulness and happiness in the world, he had become so lost to virtue, and felt himself so wretched, that he one day assured Mr. L. that were it not for the fear of a future retribution, he would at once put an end to a miserable existence.

He absconded not long since, leaving unpaid a debt to his landlady of about nine dollars. He was seen in the city eight or ten weeks afterwards, but has not since been heard from; and unless arrested in his sad career by the unseen hand of Providence, we have no expectation of ever again hearing any good of him. He will not, in all probability, 'live out half his days,' even if he should not, in some moment of despair, lay violent hands on himself.

If this history were a solitary one, it need not have been told. But ah! it is substantially the history of many. Thousands of young men, in our cities, and not a few elsewhere, go down to ruin, by the same road, every year. There are evils enough and temptations enough to beset the young and inexperienced, without confectionary shops; and would it not be a great blessing if the public odium could be brought to bear upon them, in such a way as to eventuate in their discontinuance?

We have known many individuals, and some whole families, whose health has been broken up by the wretched practice of frequenting these shops. One

gentleman of our acquaintance, in particular, who is subject to periodical headache, often brings it on by the free use of molasses candy, and yet, strange to tell, insists that the article is highly useful to him.

It would probably be wrong to charge the whole evil, in these cases, to the confectionary shop, nor do we. Even in the case of the young man above mentioned, other causes might have conspired to work his ruin. But all we would insist upon is, that individuals and families who come to feel the necessity of using confectionary merely for the sake of the pleasure and excitement it affords, do uniformly—so far as we have known or heard—lose their health; and, unsatisfied with these feebler excitements, proceed in due time to the gratification of the appetite with strong tea, coffee, fermented liquors, spirits, snuff, opium, or tobacco; and perhaps with several of them combined. We also maintain, with confidence, that many even proceed by the same road to indulgences more disreputable, as well as more destructive.

EFFECTS OF CIVILIZATION.

If we collect England, Germany, and France, in one group, we find that the average term of mortality, which, in that great populous region, was formerly one in thirty people annually, is not at present more than one in thirty-eight. This difference reduces the number of deaths throughout these countries from 1,600,000 to less than 1,265,000 persons; so that 335,000 lives, or 1 in 73 annually, owe their preservation to the social ameliorations effected in these three countries of western Europe, whose efforts to obtain this object have been attended with the greatest success.

The life of man is thus embellished in its course by the advancement of civilization, and is extended by it and rendered less doubtful.

The effects of the amelioration of the social condition are to restrain and diminish, in proportion to the popula-

tion, the annual number of births, and in a still greater degree that of deaths. On the contrary, a great number of births, equalled or even exceeded by that of deaths, is a characteristic sign of a state of barbarism.

REMARKS ON DRESS.—No. III.

CRAVATS AND HATS.

Mr. Editor:—I have been highly entertained, and, as I trust, benefitted, by your new publication, 'The Moral Reformer.' I had thought the world was full enough of periodicals before; but I am glad to find, from your success, that there is room for one more.

But how does it happen, Mr. Editor, that you level all your artillery against the errors of females? Do the men never do anything wrong? Do not some of them dress as tightly, and in much the same way, as our sex? Besides, do they not wear—all summer long—thick, heavy, ugly cravats or stocks, and sometimes both? Do they not wear, or rather 'lug about,' thick wool hats, and heavy shoes and boots? Then do let them bear their share of your censure. *Our* customs are often erroneous, we cannot deny; but I doubt whether they are more so, on the whole, than those of the men.

ONE OF YOUR READERS.

Reply.—We have many things to say, in regard to dress, to both great classes of our readers. It must be obvious, however, that we cannot do everything at once. In a small work like this, it should be our object to attempt a few things only at a time, else we shall do justice to none. It was necessary to commence *somewhere*, so we chose to begin with corsets—an evil which is certainly among the most *prominent*. But we are now prepared to give some of our remarks quite another direction.

Cravats.—The American Magazine says that 'wearing the cravat too tightly tied induces distressing and frequently very constant pain of both the head and the eyes. During exertion of the body, it would be well to loosen it; and also when engaged in profound study, writing, reading, &c. The body ought, on retiring to rest, to be divested of all ligatures. Evils of great magnitude have arisen from a neglect of these precautions.'

We fully concur in some of these sentiments. But the body should be divested of *ligatures*, not only during our rest, but at all times. Clothes are not made to bind the body, but to cover and defend it, and preserve its warmth. The last, however, is the leading object.

Any article of dress which restrains the action of the superficial muscles, veins, or nerves, is too tight; and should at once be loosened, let our occupation be what it may. It is true that the sedentary and studious suffer more by neglect of this rule, than the active; and the sleeping more than the waking; but all must *suffer* eventually, more or less. And other things being equal, every person is colder for dressing *very* tightly. It is a most important point for dress to be worn so loosely as to produce a gentle friction continually on the surface.

As the cravat or stock, except in extremely cold weather, is at best of very doubtful utility, it might be well enough to lay it aside, especially on account of the expense. We must confess ourselves unable, however, to see how a cravat, worn loosely, can produce any of the evils which are commonly attributed to it. Worn tightly, it *may* produce them all, and many more.

Hats.—Here is an article of dress which probably produces more mischief than cravats. For to say nothing of the folly and want of good taste, in applying a flat crown to a part of the body which is globular, the hats usually worn are far too thick and heavy. In this respect, 'One of our readers' is more than half right.

The hair was intended as the appropriate covering of the head: and the thinner and lighter the additional

covering is, the better. It must be a taste utterly perverted that can lead mankind to regard any sort of dress for the head as improving the *appearance* of this noble portion of the human frame. So far as a head dress is fitted to secure us from the burning rays and intense heat of the sun, or from storms of snow and rain, without increasing the heat of the brain, it may be useful: beyond this, we are in danger. Perhaps a material for hats which shall be sufficiently light and cool, and at the same time, as impervious to wet as that in general use, is yet a desideratum.

There are individuals who encounter all sorts of weather in this climate, without any hat whatever; and we have never known any injury to result from it. We do not presume, however, to *recommend* so uncivilized a practice. When of a suitable material, and made in the old quaker style, they are certainly very comfortable, both in storms and dog-days.

WEARING CLOAKS.

[The writer of the following had forwarded it before our last number appeared, in which we just hinted at the very evil to which he adverts. Still we are glad to receive and insert his well-written communication; and hope this will not be the last of his favors. The evils incident to a *sedentary* life are almost innumerable; some of more, others of less magnitude; and the situation of A. B. will enable him, if he has the necessary leisure, to render an important service to the public.]

There is an evil connected with the use of this outer garment, of the extent of which few seem properly aware. It is an evil which is more extensive and serious in the case of persons of sedentary habits; and most unfortunately, this is the very class by which it is more generally worn.

The evil arises from the necessary position of the arms and shoulders, which produces a contraction of the chest, and consequently, a compression of the lungs. This temporary compression may be of little or no consequence, provided those parts can at other times have

a sufficient amount of unobstructed motion and exercise. But with sedentary people, and especially with the student, this is seldom the case. His position, for nearly three fourths of the time, is with the shoulders brought forward, head and breast inclined, and consequently, the lungs actually compressed. He leaves his books to repair to his meals, to attend some required exercise, or take a walk for relaxation; and instead of a garment which would leave to the arms and shoulders that free motion which might, in some measure, counteract the injury contracted in the study, he puts on a clumsy cloak, folds his arms, usually, to draw it around him, and sallies forth, like a moving statue. While sitting, his shoulders form an arc of nearly three fourths of a circle; when walking, his position is, if possible, worse and more uncouth. In this almost inhuman shape, he is seen during nearly one half of the year, doing violence to the very vital organs of the system.

Now whether this clumsy envelope be used for the sake of economy or convenience, can there be a question that it often causes, or at least hastens some of those fatal diseases,—such as weakness of the lungs, or consumption, which are so incident to literary men?

I would not be understood, Mr. Editor, as condemning the use of outer garments altogether. To go from a warm room without proper protection from the cold or chilly air, would be as dangerous as the practice against which these remarks are directed. The true principle is, that while every part of the body should be sufficiently protected against the effects of sudden exposure, clothing should be such as to allow the greatest possible freedom of motion to every muscle.

But injury to the constitution is not all. It is not an unimportant item in the account, that the unsightly appearance of round shoulders, clumsy form, and awkward gait, so often the heritage of the student, are more or less to be attributed to the use of the *cloak*.

A. B.

'DEFRAUD NOT.'

To the Editor of the Moral Reformer.

In the last New England Spectator, I find an article which I take the liberty to send you for the purpose of having it inserted in the Moral Reformer. The subject is one of importance, and I trust it will be brought up, from time to time, in our newspapers, till the public are convinced that many poor females are defrauded by their employers. When this is done, men will act upon the blessed precept that 'THE LABORER IS WORTHY OF HIS HIRE.'

Yours, J. T.

Reply.—We are much obliged to J. T.; but as the article referred to is rather long, and we had abridged it for our purpose before we received the foregoing request, we prefer to insert the abridgement; adding an anecdote of our own.

The New England Spectator for Jan. 21st, contains statements from a correspondent, which, if true—and we fear they are—should move the heart of every one who is not wholly lost to the power of sympathy. The following are some of them.

A young, active, healthy gentleman, who has no family to support, and who is a professing Christian, boasts of having given but eight cents a piece for making shirts for his store. Another gets pantaloons made for ten cents, and drawers for six. He pays only this to a sister of the same church, who is more or less dependant on charity for the necessaries of life; and yet *he* is worth his tens of thousands.

A miserably poor woman, without even fuel during some of the coldest days of winter, and with four children and a drunken husband to support, went to a tailor's shop and obtained a garment to make. She performed her work well, as she supposed, having been bred to the employment; but on returning it at or before the time appointed, was told by the tailor that the work

was not well done; and that he did not wish to employ her any more. She offered to alter it; but no—they did not want, they said, any more of her work. On asking what deduction from the usual price they wished her to make, the reply was—'*We don't pay anything:*' and the poor woman was obliged to return to her cheerless home, without compensation, though she was destitute of bread, and had consumed, while making the garment, her last particle of fuel. Yet the man who employed her was a professing Christian.

Thus far the Spectator. We are well acquainted with a merchant residing a few hundred miles to the north of the Potomac river, who employs a man to labor in the unhealthy employment of preparing certain 'compounds,' at $25 a month; or $300 a year. Yet the merchant himself probably *expends*, and of course must *receive*, as his compensation, in business, about $2,000 a year. And both he and the man whom he employs, are professors of religion, of the same denomination; and possess, in the estimation of the world, the most excellent characters. Now why this great difference of compensation?

Should these remarks reach that part of the country where this merchant resides, and meet his eye, he will probably be startled. It will undoubtedly be the first time that he ever suspected himself of treating a Christian brother ill. As his first apology, he will probably say—'Have I not a large family to support; and cannot this laborer, who has nobody but himself to take care of, live as well for $300 a year, as I for $2,000?' Granted; but has he not a right to *have* a family, and the necessary *support*, as well as you?

He will say—'But it has cost me a great deal to learn my trade. I did not always receive $2,000. I have had to work for $25 a month, as well as Mr. L.' Suppose you have. Does that make it right? You did not work for $25 a month after you were thirty years of age, and dismiss all thoughts of a family, as Mr. L. does. And suppose it were proper that you should receive *something* more than Mr. L. with his slender experience,

ought you to receive nearly seven times as much? You will not pretend it. If you receive $2,000, he ought to receive $1,000, at least. If you cannot afford to give that, you ought to reduce your expenses till you can. It is barbarous in you to put off a Christian brother, whom you ought to encourage to settle in life and bring up a family, with barely enough to pay his own personal expenses yearly. Nor will the last plea you can make, —that you give him as much as he can get elsewhere— be of any avail. What *others* give is not to be your *only* rule, if you walk in the footsteps of Christ, or obey his commands. Even the *golden* rule would condemn you.

SUGGESTIONS FOR MARCH.

Our advice for March, generally, would not materially differ from that for January and February; but as a portion of the community will be more exposed to wet feet, it may not be amiss to drop a word or two on that subject; reserving our principal thoughts for a future and separate article.

There is no greater mistake abroad, than that they whose stockings are wet, should suffer them to dry on their feet. To those who sit down in their wet garments, and thus let them dry, it is always unsafe, let the individual be ever so robust; but if he is feeble, the result may be fatal.

We knew a young lady, six years ago, who scarcely thought of the possibility of sickening or dying—such was her vigor—for a century or two to come. And yet in one year afterward, her emaciated body was laid in the grave, a victim to pride and ignorance.

It was in March, and her daily employment was in a comb factory. Going to her accustomed labor one morning, amid 'snow porridge,' she fell, and wet her feet and clothes. Too proud to let any body know it, and probably in the belief that her wet clothes had better dry on her, she proceeded to the shop, and spent her

forenoon in this sad predicament. A check was thus given to her perspiration; a cold came on, attended with cough and other troublesome symptoms; and finally the matter ended in consumption and death. Such, at least, is our account of the affair; and we had the means of knowing something about it—though some of her friends attribute the result, in part, to other causes.

People may sometimes wet their feet—especially if they have been accustomed to it from early life—and if they continue to walk or use exercise, suffer very little; perhaps not at all. This is particularly true in regard to wetting them in the early part of the day, when they are not fatigued, and have not been perspiring freely.—Trained, however, as most persons are to adult age, we should prefer keeping them dry at all seasons, and in all circumstances.

Many object to India rubbers; but if they are only worn occasionally, they can hardly be hurtful; on the contrary, we feel inclined to recommend them. It was not till they had been worn several years, that our 'fashionables' began to talk about their being injurious.

Avoid exposing yourselves to currents of cold air—so common in March—immediately after using active exercise. Neglect on this point has brought millions to a premature exit.

CORRESPONDENCE.—EXTRACTS OF LETTERS.

IMPORTANT QUESTIONS.

To the Editor of the Moral Reformer.

Sir:—In your last number, page 46, you recommend abstinence 'from all dosing, except with plain meat and vegetables two or three times a day for food, and plain water for drink.' You recommend so doing to 'prevent the deterioration of the race, and possibly' as 'the means of improving it.' Of course, you would have us abandon the general use of wine, tea, coffee, with many &c.'s.

Now I have a question or two to ask and see answered, before I fall in with your advice. It is only about a year since I heard a physician of no mean reputation in his profession, argue before a Temperance Society, assembled within five miles of Boston, that the abandonment of the general use of wine would be followed by very ill consequences; and though they might not appear in the first generation, they would be seen in the ultimate deterioration of the race. And he declared, or at least implied, that he had some dozen or twenty letters from Drs. W****, J*****, and others of like celebrity, concurring in his opinion. I find, too, by the Boston Medical and Surgical Journal, for Sept. 17, 1834, that it is still problematical whether he who should confine himself to milk and water for beverage, would not prove, in the end, a 'milk and water character.' At the same time, there is, I am aware, equally high medical authority for agreeing with you.

Now who shall decide *this* disagreement of the 'doctors?' If you have not yet determined the ultimate effect of such 'common articles as wine, tea, and coffee upon the constitution, what security have 'we, the people * * * * * * * * *—But I forbear to press inquiries. Only let me just urge on you and your medical brethren, the necessity of soon bringing to a satisfactory conclusion some of the questions you have so long disputed, in relation to matters of great practical interest. For be assured that this 'glorious uncertainty,' though it may be 'sport to you, is death to us.'

INQUIRER.

Reply.—We do not hesitate to say that water is the most appropriate drink for every person who is in health. Indeed, we consider the question to have been fairly settled, long ago, both by individual and general experience. As to the idea that the use of water, milk and water, &c., as the only drinks, will result in the formation of 'milk and water character,' it scarcely deserves a serious refutation. We are much obliged to 'Inquirer,' however, and hope to hear from him again.

GOOD COUNSEL TO THE EDITOR.

THERE is no periodical more needed at this time, than such an one as your title indicates. I hope, sir, you will not allow this interesting work to be spoiled as so many good undertakings are,—changed, altered, cut away here, and swelled out there, to please; to get favor, patronage, subscribers, money. If it cannot live, such as you think it ought to be, then let it die. Few people can see as well through other peoples' glasses, as through their own. It is easier to find fault with a good thing, than to make a better. A REFORMER, to be good for anything, must depend chiefly on his own energies and judgment. He needs auxiliaries, but they must *be* auxiliaries; and one mind must 'go ahead.' P. W.

REPLY.—We have but one reply to these invaluable suggestions. If the Moral Reformer cannot live, such as we think it ought to be, it shall die. This point, then, is settled.

But it will not die. Whatever may be its merits or demerits, if we can judge at all from present prospects, it is getting so firm a hold on the feelings of the community as scarcely to admit the possibility of a failure.

IMPORTANCE OF PHYSIOLOGY.

IF I ever uttered a sincere wish, it is, that your life may be spared many years, and that God would open the way, and enable you to show your readers what is their duty, and how they should perform it.

Of Physiology, I know but little; and that, perhaps, is imperfectly known; yet as little as I know, and as imperfectly as I understand that little, it is sufficient to tell me, that the great mass of mankind have not yet *begun to live.* They *never will* begin, till they begin at home—in the *house they occupy.* If the millenium ever dawns—and we believe it will—it seems to me that physical education, in its broadest sense, will be the harbinger of that day. P. D.

MISCELLANEOUS.

Dr. Mussey.—This learned and distinguished champion of moral, physical, and medical reform, has been recently lecturing in New York, Newark and elsewhere, on the subject of health as influenced by dress, illustrating the subject by models and drawings contrived for showing the relative position and movements of the ribs, lungs and other vital organs. The ladies are said to approve, universally; but alas! what hope is there, when these very individuals who approve and 'confess the wrong' they have done to their own constitutions, go their way, and instead of sinning no more, lace tighter and clothe themselves more thinly than ever?

The Manikin.—This is a very ingenious and perfect piece of mechanism, belonging to the Medical College, at New Haven, Conn., invented in Paris, representing a male figure of the full size, with its parts so arranged, that the skin, hair, nails, muscles, nerves, blood vessels and the internal organs—indeed every part of the system—may be removed in separate pieces, and exhibit each of those beneath, in regular and natural succession. Next to the body itself, this is one of the most admirable contrivances for medical students, that has ever been seen. During a brief course of anatomical lectures given at Yale College in the summer season, to the undergraduates, and others who may choose to attend, this manikin, along with dried preparations, answers an excellent purpose.

This is the very thing wanted in all our schools, high and low; as fast, at least, as teachers can be prepared to use it. Every school contains pupils—some more, others less—who would be greatly benefitted by anatomical and physiological studies, especially when assisted by the manikin.

Encouragement.—We learn from the Troy Whig that one of the lectures recently delivered before the 'Young Men's Association' in that place, was by Professor Joslin, of Union College, 'On the advantages of a more general diffusion of elementary and medical knowledge.' A similar lecture has also been given before the Lyceum of Lexington, Ky.

New Societies.—A Society has been formed in Boston, and also another at Philadelphia, to encourage a prudent mode of living. That in this city has a fund for the relief of distressed members. That at Philadelphia, encourages economy in dress as well as in other matters. Every one who has his eyes open to a tithe of the evils of luxury and extravagance, should bid societies like this, a holy and successful speed.

Temperance in Pittsburgh.—A list has been obtained of between 300 or 400 men living in Pittsburg and its vicinity, who from being pests in society, have become sober and industrious citizens.

No Intoxicating Liquors.—Several societies have been formed in the Northern and Middle States, whose leading principle is abstinence from all intoxicating liquors, *as drinks*. One of these societies—at Lowell—is large and flourishing. Another, consisting wholly of colored people, formed in the spring of last year, in Portsmouth, Va, had obtained, in three and a half months, 203 members: all except two of whom, up to the latest dates, had maintained their fidelity.

Immoral Exhibitions.—Twelve citizens of Louisville, Ky., who petitioned the city council for permission to a certain individual, to exhibit the 'Flying Horses,' were rejected on the just ground, that such exhibitions have an immoral tendency. The Western Luminary wishes the city council of Lexington had fears of the same kind, not only in respect to such exhibitions, but in regard to the licencing of mis-named '*Coffee Houses*,' which deal out destruction and death to unwary youth.

Smoking in the Streets.—We adverted to this practice, in our last number, and spoke of the laws on the subject in Nantucket. We have since learned that similar laws exist in Boston, if public opinion was such that they could be enforced. And why should it not be? How much property has been burnt, and how many lives lost by this shameful practice! Are we then less civilized than the people of Bokhara, in Central Asia? Burnes says that if there 'seen smoking in public, you are straightway dragged before the Cazee and punished by stripes, or paraded on a donkey, with a blackened face, as a warning to others.'

BOOKS AND PERIODICALS.

Rev. Wm. Withington's Address; *before the Oxford (Me.) Temperance Society.*—This is one of the few modern pamphlets which seem calculated to do good, when their authors have rested from their labors. For in despite of some peculiar sentiments, and the error—if an error it be—so common to reformers, of stepping a little beyond the 'line' in order to bring others up to it, there are great principles, and we believe, highly important truths, developed in this striking address. We have not time to go into a minute analysis of it, but shall content ourselves with recommending it, scattering it among our friends, and preserving some half dozen copies for those who come after us; sure as we are that should the work be picked up from the rubbish of our Editorial table a hundred years hence, the generation then on the stage will know, better than the present, how to estimate it.

Library of Entertaining Knowledge.—Though we are very far from believing that knowledge—to the individual—has of necessity a moral tendency, yet there are a few works of mere science abroad in the community, which by the spirit infused into them certainly have a most happy effect, in amending the morals and improving the intellect, at the same time. And these are the books—whether for schools, libraries or general reading—that should find their way into American families. We speak not here of those works whose authors endeavor to *force* their moral reflections upon us, and *lecture* us into excellency; but of those who, full of love to God and the creatures he has made, however diminutive, cannot touch any subject with their pen, without leaving traces of the benevolent spirit which guided it.

Among the books here referred to, as suitable for American families, and for *christians*, the 'Library of Entertaining Knowledge' holds, in our view, a most conspicuous place; and we wish to see at least a thousand copies of the work circulated in each of the thousand counties of the United States.

The Scientific Tracts, which was barely mentioned in a former number, is most eminently a work of the same general character, with that of the Library of Entertaining Knowledge—we mean as regards its moral effect on the community. This work, we understand, is very favorably received; but it would of course be more useful in its results, if its sphere of influence were enlarged.

Two dollars a year for such a work, would probably bring forth a hundred fold of permanent good to every family who should receive it; to say nothing of the rational amusement it affords.

The Religious Magazine.—By the Messrs. Abbotts.—The moral tendency of this Magazine, has never, so far as we know, been questioned, even by those who do not 'receive' all its doctrines. It has reached the fifth number of the second volume; and the public confidence in its usefulness is undiminished, and even increasing.

American Advocate of Peace.—Conducted by C. S. Henry; and published by William Watson, Hartford, Conn. Perhaps no benevolent object has been regarded as more hopeless, (and its advocates as more pitiable,) than that of the friends of Peace—we mean those indefatigable few who in this country and in Europe, have labored to convince their fellow men, nay even—shall we say it?—their fellow Christians, of the *impolicy*, and the immorality of war. Not a few, even now, will be disposed to sneer at their efforts, and point to the present hostile attitude of two nations who have boasted more, and perhaps done more about freedom and liberty, and civil and social happiness, than any others, as an evidence that war must go on to the end of time. But we are of those who take a different view of the subject; who believe that war and christianity are wholly incompatible; and who are determined to do the little in our power as long as the God and Father of peace shall give us strength to move, to oppose this public infatuation. Does the present attitude of affairs show that nothing has been done? Far from it. It only shows that not all is yet accomplished that could be desired.

The periodical before us, has reached its third number, and is a most faithful and zealous advocate of the noble cause it has espoused. Would it were read and appreciated throughout this country! Nay, would that the principles which it advocates, had a firm footing in every country whose inhabitants bear the 'image' of the great Creator.

Jane Bailey.—This book will be found useful to children of every age; but especially to those who are somewhat advanced.

MORAL REFORMER

AND

Teacher on the Human Constitution.

APRIL, 1835.

APRIL, AND APRIL FOOLS.

[Original.]

The custom of fool-making on the first day of April, prevails throughout the United States and Europe; but how or when it originated, no one appears to know. Something is indeed said, in Xylander's Plutarch, about the 'Feast of Fools,' at Rome; but we do not learn at what time it was held. The Romans, indeed, were in the habit of paying some regard to this day, if we may credit Hone, in his Every Day Book; for he assures us that on the first day of April, 'they abstained from pleading causes,' and 'the ladies performed ablutions under myrtle trees:'—but we should not call these practices very *foolish*.

Be this as it may, however, fools may be found on the first of April, in all countries; and perhaps they are as numerous in the United States as anywhere. We believe, moreover, that the kind of fools to which we now allude, are not confined to all-fools' day. They abound throughout the month of April, and are even frequent in May, and sometimes in March.

One class of them manifest their foolishness by ransacking every old herbal, and every nook of garden, field, and wood, to find 'herbs and roots which are *good for the blood*.' We have seen several days devoted to hunting up and down the woods, examining old shelves, scouring the brass kettle, boiling roots and plants, and putting up the

decoction in bottles and jugs for future use. In former days, a little rum in each bottle was indispensable; but since the days of temperance, we know not how the matter is managed. Perhaps the doctor—kind man—recommends, or at least approves of the 'syrup,' and then—why, you know, it is medicine.

As to the kind of roots and herbs which are used, it is impossible to say anything definite within limits which our readers would think at all reasonable. Some regard one compound as best for the blood, some another; but as it is with the Mahometans, who, debarred from eating a certain portion of the hog, but left to judge for themselves which part the prophet intended, contrive among them to eat the whole of it, so in the present case; among us all, we use for the *blood* nearly every herb, and plant, and root in christendom. It would take about a page in a work like this, to hold the names of all the articles which we have seen go into a single compound, prepared by a single individual. Indeed, there seems to be a sort of general belief abroad in the community, that the efficacy of 'spring beer,' and 'syrup for the blood,' is in about an exact ratio to the number of ingredients of which the hotchpotch is composed.

Another pretty numerous class of April fools are they who lean on the apothecary's shop all the spring, and think they cannot possibly get safely across from winter to summer, without building a bridge of 'salts,' and 'Lee's pills,' and 'calomel.' Thousands, every year, no doubt, 'physic' themselves into consumption or dyspepsia, during this season; and other ten thousands render themselves less fit for a hard summer's work than otherwise they would have been.

A third class of fools are those who imagine they must be bled every spring. Now it may be very ingeniously argued, that if a person has ate and drank all winter, and neglected exercise, till his blood vessels are crammed so full of cider, and cider brandy, and ale, and wine, and condiments, and the juices of stimulating food, that they are ready to burst, it can be no serious evil to let out a pint or two of it. Granted; but would it not be better to

avoid the causes which lead to the supposed necessity of this bleeding?

Now we are not of the number of those who believe that beers and syrups made of roots and herbs are never useful, when prescribed by the skilful and experienced. But as they are usually prepared and administered, they undoubtedly injure ten times—nay, a hundred times—as many as they benefit; and if a punishment could be inflicted by the proper authorities on every one who makes up a syrup of this kind—unless it could be done without ardent spirits as a prominent ingredient—the cause of temperance would probably be greatly aided, much health and life in the aggregate saved, and the human family everywhere be rendered vastly happier.

To 'physicking,' as it is called, in the spring, we are as strongly opposed as to *syruping*. From the days of Hippocrates—who wrote on this very topic—to the present hour, the practice has been reprobated. On this point, if no other, 'doctors' do not 'disagree.' And yet what is more common than to take a few doses of Epsom or Glauber's salts, or a little extract of butternut, or a few of Lee's or somebody's pills? 'They do no harm,' say their advocates, 'if they do no good.' Alas! would that they *were* harmless! Would that they did not lay the foundation, and sow the seeds of many an insidious disease!

Even the Hygeian pills, sanctioned as their use is by many great names—perhaps of persons who never saw them—and useful as they may be found occasionally, often do infinite mischief to the human constitution. Such, at least, is our own belief; we shall be happy to learn that we are not borne out in it by facts.

'But what shall we do, then, in the spring, if syrups, and beer, and physicking, and bleeding, are unsafe?' Our answer is, in general,—Nothing. It is *doing* too much—it is doing what you ought not to have done, that has brought you into your present condition. It is eating and drinking too freely all winter, or eating and drinking improperly, while you have exercised far less than usual. Had you exercised more, or ate and drank simpler substances, or in less quantity, many of the bad feelings you

now have would have been prevented. As we cannot alter the past, however, it may be well to advise in regard to the future. Exercise properly as much as you can without great exhaustion, and eat plain food in moderate quantity, and drink water. Set aside, at least for a time, your decanters, your demijohns, your tea urns and your coffee pots. Away with your horse-radish, your mustard, your vinegar, and your sauces. Adapt your clothing to the season as it varies, guarding yourself against the severity of sudden changes, and keep your mind free from anxiety. Perform your ablutions faithfully; if not like the Roman ladies, under myrtle trees, at least *somewhere*. Go to bed early and rise early in the morning; and as Franklin said about procuring pleasant dreams, so we say in regard to securing agreeable feelings and tolerable health in the spring—'a good conscience' is indispensable. A quiet mind and peace of conscience have more to do in promoting and preserving health at any season, than is usually supposed.

'Is the blood, then, never in a bad state in the spring? But if it is, how is it to be cleansed?'

We have already told. Whatever promotes the general health and vigor of the constitution, cleanses the blood. Take nothing into the stomach, in time to come, that by forming bad chyle, and having it distributed all over the system, causes a watery state of the fluids, and a relaxed and debilitated condition of the solids; and you have little to fear. Let the blood which is made in future be good, and that which is already in the system, however impure, will soon disappear; and ere long, it may be hoped—its ill effects.

We have spoken as though indisposition in the spring did not at all depend upon the season;—but we mean not quite so much. Perhaps no person can pass from winter to summer, in a northern climate, like that of New England, without many unpleasant feelings, which are unavoidable. But because a few ills, in the spring, are unavoidable, shall we add to them a long catalogue of those which are unnecessary, and which are solely the result of our imprudence, our ignorance, and our folly?

There are multitudes who, within a few years, have adopted rational habits of living, and as the undoubted consequence, pass their springs without a tenth, nay, even without a *hundredth* part of the disagreeable feelings to which they were formerly subjected. The warm days of spring, which before were almost insupportable to them, are now scarcely more relaxing than the mild days of autumn, and less so by far than the burning season of July and August.

BREATHING BAD AIR.

[Original.]

We have received, from a highly respectable source, the following note, which we present to our readers by way of introduction to a few remarks on the importance of ventilation.

Mr. Editor:—I have read your Moral Reformer with no ordinary interest, especially on account of its admirable adaptation to the youth of our beloved country. That such a work is needed, and may be rendered subservient to the highest interests of the community, there can be no doubt. Much has been said, within a few years, on the subject of ventilation; but it has generally been said through the medium of such publications as do not reach every class of the community. As your work is designed for general circulation, might it not be well to give us something more on the importance of pure air in small workshops, manufactories, and meeting houses, particularly the latter? A Minister.

It seems almost unnecessary to repeat here what every one knows, that very great multitudes of lives are yearly destroyed by bad air. In this land of newspapers and schools, can there be an individual in ten thousand who is old enough to read, that has not heard of sudden deaths in wells, lime kilns, mines, &c., by the *damps*, or *choke-damp*, as it is popularly called? And has a month passed in ten years, without accounts in the papers of death in confined rooms, where charcoal, or other similar combustible substances were used without chimneys or outlets?

But however familiar the community are with such facts, they do not generally get hold of the principle that death, in all these cases, results from a similar cause, viz., the breathing of an unhealthy gas, called by the chemists, carbonic acid. But whether the individual expires instantaneously in a well, or lingers for an hour or two in cabins and bed-rooms, or in the 'Black Hole of Calcutta,'—carbonic acid gas is the principal agent. This gas is produced both by breathing and combustion

Again:—Though the principle we have laid down is very far from being understood, generally, there are thousands who admit it, without ever making any farther application of it than just to escape *immediate* destruction. They would not for the world go into a well or a cavern, or burn charcoal in a close bed-room, without suitable precaution. But here the matter ends. Talk to them of gradually undermining the health by constantly breathing carbonic acid in a quantity so small that its effects are not obvious, and they either regard you as foolish or visionary. Nay, even point out to them the consequences—place them before their eyes—and either they do not understand you, or else they forget it with the next diurnal revolution of the earth.

Nor is this reluctance to yield to evidence an anomaly in the history of man. Solomon complained of it, 2800 years ago:—See Eccl. viii. 11. Every preacher of righteousness, from the SAVIOUR of mankind down to the humblest of his disciples, and from Noah to Spurzheim, has complained of this *slowness to believe*. Even one of the best of causes—the temperance cause—is suffering on account of it. Every one knows that a quart of brandy or rum a day will, in a few years, at farthest, burn out the vitality of most men; and that a pound of tobacco or arsenic taken into the system at once, will give the immortal spirit at least a furlough. Yet how few will admit that the same amount of alcohol which a quart of rum contains, will do mischief, when consumed in small divided doses, in the form of weak

sling, or toddy, or diluted bitters, or tinctures, or the more unsuspicious mixtures called wine, cider, ale, porter, &c.

If you ask what this has to do with the subject before us, our reply is,—It has much to do with it. What we would press upon your attention is, the importance of inquiring whether an agent so deleterious as carbonic acid gas, is not doing the work of death in a thousand places, unsuspected. If the lungs of every living and breathing animal, and the combustion of all sorts of fuel, are constantly generating this invisible enemy of health and life, is it not important that we should be on the watch against its influences?

But we will speak at present of the contamination of the air by mere breathing. Experiments have long ago shown, that if confined in a close room, an adult person renders the air wholly unfit to sustain life, at the rate of a gallon a minute; that 'a man cannot live more than an hour in five cubic feet of confined air,'* and that it requires not half a minute to impregnate a gallon of air with carbonic acid, so as to render it unhealthy, or to place it in a condition in which its evil tendency might be compared to that of those fluids which contain only from one to seven, eight and twelve per cent. of alcohol; such as beer, cider, and the lighter wines.

It is, we believe, generally admitted, that 600 cubic feet of air is the least proper allowance for each patient in a hospital. What, then, shall we think of the multitude of workshops, manufactories and school houses, with which some portions of our country are thickly studded, where from ten to fifty persons are employed from morning to night, and some of them part of the night, with only about two or three times this number of cubic feet of air for the whole of them; or only from 20 to 100 feet to each individual? Shall we say that their inmates can go out when they please; that if they suffer, it is their own fault, &c.? But is it strictly true that children, and those who are employed in factories,

* Chitty's Medical Jurisprudence, pages 16, 111, and 450.

can leave their rooms as often as they please, without subjecting either themselves or their employers to great inconvenience—not to say injury? Is it said that it is improper to compare, in this way, the inmates of hospitals with persons in health? But wherefore? Can a pure and free air be a means of promoting the health of the one, and not of preserving that of the other?

But to come to facts. On going out of the open and pure atmosphere into the small school room, or crowded shoemaker's shop or cotton manufactory, who has not been struck with the sudden change which was produced in his feelings? We, ourselves, have nearly fainted in these circumstances. We have spoken to overseers and teachers on this subject, and have sometimes been not a little surprised to find that they had no idea of any considerable impurity of the atmosphere, by breathing it three, four or six hours. One teacher, to whom some remarks on this subject had been made, during a warm summer day, replied, with great confidence, that the air of her room could not be impure, for it was well known to all persons acquainted with it, to be the *coolest* room in the whole neighborhood.

The question may arise here, why the inmates of these close rooms should feel no inconvenience themselves, since the air affects strangers so much. But the answer is obvious.

1st. The air is rendered impure gradually, so that the persons who are confined to it get in some measure accustomed to its presence. Not that it is thus rendered innoxious; for the constitution of an individual may be greatly injured—not to say ruined—by influences whose evil tendency is so far from being perceptible at the time, that the mistake has sometimes been made of supposing them salutary. There can be no doubt that men who not only deemed themselves temperate, and have been regarded so by others, but have even believed they were all the while improving their health by occasional drams, have died, as the consequence, much sooner than they would have done, had they only resorted, once a month, to a real drunken frolic.

2d. More real, immediate mischief does actually arise in schools, factories, shops and churches, than is commonly supposed. What teacher has not observed the languid looks, and still more languid movements of his pupils, after an hour or two of close confinement? Who does not know with what apparent pain the laborer in the workshop often performs the latter part of his task? Who—what minister, at least—has not been pained at the languor, the yawning, the mental stupidity, and the apparent pain of those who sit in the place which they are taught to regard as the house of God? Who, we might ask, has not seen some of these classes of persons—especially those who are younger—severely castigated with the tongue, if not with the birch or the cudgel, for their supposed stupidity? And yet we run no hazard in saying that the cause often lies in a bad atmosphere.

Let it not be hastily concluded that we suppose no other cause operates in these cases but impure air. Far from it. We are not of the number of those who take a view so obviously narrow. We do not believe, as some appear to, that the whole catalogue of human evils flows in at a single avenue. It is not neglect of exercise, alone, which is destroying our race;—it is not error in regard to the quantity or quality of food or drink;—it is not error in regard to sleep, or even dress;—it is not bad air;—it is not erroneous mental or moral habits. It is not—let us be understood—it is not one of these evils alone which is destroying us, physically or morally;—it is *all of these, and many more combined*, which are doing the work. So in regard to the evils which exist in a single church, or school room, or factory: it is not bad air *alone* which makes people stupid; but the latter is a prominent source of mischief, and ought first to be attended to.

Take the case of the school teacher. His pupils grow tired of study, begin to sit uneasy, and to yawn. Presently, to relieve themselves from their misery, they begin to play with their fingers, or their books, or their companions. Now they ask to go to the fire, or to get

some water;—now to go out. The teacher nods, frowns, threatens, and perhaps flogs; all to no purpose. The evil is not removed. The pupils cannot be happy, while they are breathing an atmosphere one half or one fourth of which is made up of carbonic acid. She may make them hypocrites, by compelling them to sit quietly and look on their books, but she cannot make them *study*.

We again say that other things may produce these evils besides bad air. There may be uninteresting or unintelligible lessons or books before the pupil. There may be bad food in the stomach. There may be too high a temperature of the air, aside from its impurity. There may be ill health. There may be actual fatigue. There may be a real dislike to books and lessons. All these and many more causes may be combined. Still if you remove all these, and ventilation is still needed, what have you to hope for? Lower the windows, while the school is out for a few moments; throw open the doors,—no matter how *cold* the weather is—and you will find the whole aspect of things changed; and changed, too, in your favor.

Take the sabbath school teacher; especially where the pupils are obliged to attend two sabbath schools in a day, besides two or three ordinary church exercises. Take him, say at the second lesson, between one and three o'clock. A prominent cause of his pupils' indifference, under the most solemn and affecting appeals to their consciences, may be found in the state of the atmosphere. This is especially the case where the sabbath school is held in the church itself.

Take, lastly, the minister. How many a minister has labored almost in vain, and spent his strength almost 'for nought,' and made, perhaps, every variety of appeal to his hearers, calculated to rouse the heedless, alarm the careless, or wake up the stupid; and all to no purpose! There his hearers are in the shape of rationals, but yet unmoved;—as much so as the seats on which they sit, and the walls by which they are surrounded. That full or excessive dinners, a disrelish for

the subject itself, and many other circumstances have their influence, is most undoubtedly true. But this is not all. There is too much carbonic acid gas present.

If he were to take a different text, and preach to the sexton alone,* show him how to lower the windows, and teach him the importance of doing it, and of thus giving the bad air an opportunity to escape, there might be more of hope; and 'he that hath ears to hear,' might be more likely to have them open to the voice of instruction. It is not surprising that when a church is amply provided with the means of ventilation—so simple—and furnished with a stout, able-bodied sexton, that hundreds and thousands should sit an hour together in torment, only to hate more the truth, and despise more the voice of him who hath sent it.

DRAUGHTS AND DEATHS.

[Abridged and altered from Chamber's Edinburgh Journal.]

Many old people, as well as persons in middle life, are subject to rheumatism—a species of pain or disease which, like the tooth ache, meets with little general sympathy, because it is not often immediately fatal in its attacks. In the case of many who belong to professions where exposure to atmospheric changes, from heat to cold, and dry to wet, necessarily takes place, it is almost impossible to prevent occasional rheumatism; but in not a few instances, this painful malady might be avoided, simply by being a little more careful.

There are some people who, because they are stout and healthy, and have good appetites, and have hardly ever been ill all their days, think that they may do anything with themselves. When we see people of this description, we tremble for them. We know from ex-

* It is but a few weeks since a minister not far from Boston had the boldness, as well as good sense, to remind the sexton of his duty, in the very midst of the services.

perience, that they are likely to be cut off first; and so look upon them as persons who, braving death at every corner, will soon be numbered with the dead. On the other hand, we are less afraid for the man who is always complaining of something trifling being the matter with him, for we know that he takes good care of himself; and, like a creaking hinge, he will endure a great deal before he parts with existence.

People of this last sort are dreadfully jealous of an open window, or a broken pane of glass, or a door standing open; and well they may be,—for it is at these holes that rheumatisms, colds, coughs, consumptions and deaths get admittance, and surprise the inmates. There may be often something ludicrous in the fears excited by seeing the openings in windows and doors which we mention, but we would advise all who prefer good to bad health, and a warm bed to a place in the churchyard, to submit to any kind of ridicule, rather than sit down in a room, a church, or a coach, or any other place in which there is a draught of air playing about, and seeking whom it may devour. If they be wise, they will either see the opening closed, or at once make good their retreat. Better to leave the company, and all its fascinations, sound in body and limbs, than have the chance of retiring with at least a rheumatic pain in the shoulder.

We are convinced that many young persons literally kill themselves out of mere carelessness and bravado. We have a distinct remembrance of a fine, tall, stout, gentlemanly man of our acquaintance thus committing a suicide. He measured six feet three inches in height, was well built in body, and when he shook any one by the hand, it was like the grip of a vise. He was a true Hercules in frame; and on looking at him as he paced along the pavement with graceful ease and stateliness, you would have been inclined to say, There goes a man who will live many years: death will find it no easy matter to bring him down. We saw him one sunshiny day, walking on Prince Street, and none could be com-

pared with him in point of appearance. People turned about and looked at him as he passed.

But alas, alas! Six days elapsed, and he was lying in his grave. Business or pleasure had called him into the country. In coming back, he missed the stage which he expected would convey him back to town. But this was no disappointment—he was fond of a journey on foot—what was a few miles to him? So he walked home, overheated himself, took off his shoes, and sat for a few minutes in a draught before an open window. In an instant he caught his death. A short cough—a creeping cold all over the body—inflammation of the breast, or lungs—it is all one—the doctor—bleeding—high fever—death—the undertaker—funeral letters—and the churchyard. Such was the routine of destruction in the case of perhaps the handsomest man that ever walked the streets of Edinburgh. Will his example serve as a warning?

We are ever complaining of being affected with colds, and coughs, and rheumatisms, and yet we seem to take little care in preventing their intrusion. One half of the deaths which occur are brought about by our own folly or carelessness. Because we are well, we think we shall never be ill. We go to evening parties without great coats, or anything warm to wrap round us in coming home. We come out of rooms heated to the suffocating height of eighty or ninety degrees, and plunge into an atmosphere almost at the freezing point.

We are also criminally careless about the state of our feet. We walk about in wet weather, come home with damp shoes or boots, and will not take pains to change them for others which are dry and comfortable. Of course, colds and coughs ensue. Perhaps, also, we procure ourselves some smart twinges in the stomach, and administering a dram by way of antidote, hasten an incipient inflammation to its crisis.

EVENING PARTIES.

[From the Young Man's Guide.]

One prolific source of licentious feeling and conduct may be found in evening parties, especially when protracted to a late hour. It has always appeared to me that the injury to health, which either directly or indirectly grows out of evening parties, was a sufficient objection to them, especially when the assembly is crowded, the room greatly heated, or when music and dancing are the accompaniments. Not a few young ladies, who, after perspiring freely at the latter exercise, go out into the damp night air, in a thin dress, contract consumption; and both sexes are very much exposed, in this way, to colds, rheumatisms and fevers.

But the great danger, after all, is to reputation and morals. Think of a group of one hundred young ladies and gentlemen, assembling at evening, and under cover of the darkness, joining in conclave, and heating themselves with exercise and refreshments of an exciting nature, such as coffee, tea, wine, &c., and in some parts of our country, with diluted distilled spirit; and 'keeping up the steam,' as it is sometimes called, till twelve o'clock, and frequently during the greater part of the night!

I have often wondered why the strange opinion has come to prevail, especially among the industrious yeomanry of the interior of our country, that it is economical to turn night into day, in this manner. Because they cannot very well spare their sons or apprentices in the day time, they suffer them to go abroad in the evening, and perhaps to be out all night, when it may justly be questioned whether the loss of energy which they sustain does not result in a loss of effort, during one or two subsequent days, at least equal to the waste of a whole afternoon. I am fully convinced, for my own part, that he who should give up to his son or hired laborer, one afternoon, would actually lose a less amount of labor, taking the week together, than he who

should only give up, for this purpose, the hours which nature intended should be spent in sleep.

But—I repeat it—the moral evil outweighs all other considerations. It needs not an experience of thirty years, nor indeed of twenty, to convince even a careless observer, that no small number of our youth, of both sexes, have, through the influence of evening parties, gone down to the chambers of drunkenness and debauchery; and with the young man mentioned by Solomon, descended through them to those of death and hell.

It may be well for those sober minded, and otherwise judicious christians, who are in the habit of attending fashionable parties at late hours, and taking their 'refreshments,' to consider whether they may not be a means of keeping up, by their example, those more vulgar assemblies, with all their grossness, which I have been describing. Is it not obvious that the *wine*, and the fruit, and the oysters, are to the more refined and Christian circles, what the coarser distilled liquors may be to the more blunt sensibilities of body and mind in youthful circles of another description? But if so, where rests the guilt? Or shall we bless the fountains, while we curse the streams they form?

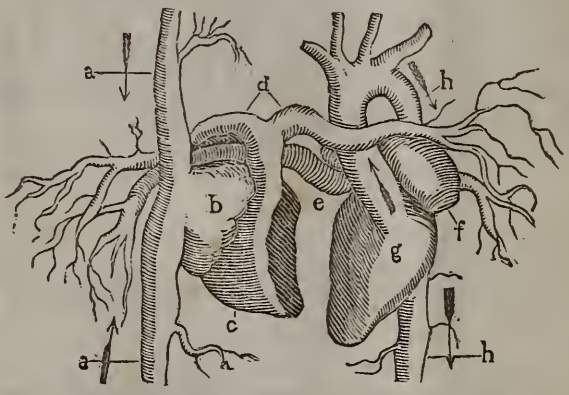
ANATOMY OF THE HUMAN HEART.—No. I.

[Original.]

The Heart has sometimes been defined 'the seat of life;' and not improperly. For while almost every other internal organ of the body—the lungs, the stomach, the liver, the intestines, and indeed the brain—will often recover after severe wounds, and even after small portions of them have been removed, (especially if the individual is temperate and healthy,) wounds of the heart, even of the slightest and most superficial kind, are, with few exceptions, fatal.

'The fish,' says Smith, in his Class Book of Anatomy,* 'has but *half* a heart. All their blood—and in some of the huge monsters of the ocean there is a prodigious quantity—is sent its rounds by an *artery*, and not by a heart, or any particular part of one.' But 'in the mammalia, that is, animals breathing air, the heart is the centre of circulation,—the point from which the blood starts, and the instrument of propulsion, by which it is kept going in an endless † round in the body.'

In warm blooded animals, then,—man, quadrupeds, and birds—the heart is double, while in fishes and reptiles, it is single. The former have two hearts, which, in full operation, have some resemblance to forcing pumps; the latter have but one. Here is a representation of the double heart—it is in this instance the heart of a man—not in its natural state, but separated a little way; whereas, in its natural state, the two hearts, or *halves* rather, are in close contact, as we shall see in another number.



This view of the heart is such an one as we might expect to have, if we stood before a man whose body

* For our illustrations of the structure of the heart, we are indebted to the author of that interesting work.

† This description of the heart is beautiful, and in general, very just; and the difference between the heart of the mammalia and the lower animals is very striking. But we do not quite like the application of the word ENDLESS to that which seldom lasts a hundred years.

was laid open, and the double heart separated a little way, and the large veins and arteries cut off near it.

The letter *b* marks the right heart or *half*, or that which is toward the right hand of the individual to which it belongs; the letter *g* marks the left hand half. The right half belongs to or is concerned chiefly with the lungs, supplying those organs with all their blood. The left half throws the blood upward, through a large tube or artery, called the great aorta, in the direction of the arrow, above *g;* thence it forms a curve, and descends in the direction of the arrow, near *h h*, and is distributed, by branches innumerable, all over the body.

The blood thus sent out finds its way back again towards the heart through the veins. The great arteries and great veins may thus be compared to great trees with their roots in the heart, their trunks (here cut off so that we see only the stumps) near it, and their branches all over the body. To keep up the figure, we must suppose their tops to press against each other, and that the sap which goes out from the roots through the trunk and branches of one, (the aorta,) after contriving to find its way through its smaller extremities into the small extremities of the other, descends into its larger ones, and then through its trunk back to the roots, near the very spot whence it first started.

We are therefore now prepared to say, that *a a* are the *vena cavas*, or great veins through which the blood that goes out from the heart in *h h* is brought back to it. The upper one brings back that which is sent to the head and arms, and the lower one that which is sent to the lower limbs; as the arrows plainly indicate. The blood thus returned, flows into *b*, the *auricle* of the right heart; the auricle, by contracting upon it, presses it into *c*, the *ventricle;* and the ventricle, by contracting upon it, in its turn, forces it into *d*, the *pulmonary* artery, or artery which goes to the lungs. This pulmonary artery divides, as you will perceive, at *d*, into two great branches; one of which goes to each lung—the right and left.

The blood thus sent through all parts of the lungs, and distributed, finds its way back to the left heart,

through four great veins called the pulmonary veins, only one of which—that at *e*—can be seen in the engraving. Through these the blood comes into *f*, the left auricle, which contracting, forces its contents into *g*, the left ventricle, and this into the great artery or aorta, of which we have before spoken: and so through this, all over the body.

One thing will puzzle the careful student. We have told him that the left heart or half, sends out blood to all parts of the body, through the great tube or artery, *h h*, called the aorta. But this aorta, after making a curve, just above the heart, turns downwards, below the heart, and goes towards the feet; how then, he will ask, does any of its blood get to the head and arms, or to anything above the heart and lungs?

This is a proper question, and merits an answer. You will see four large branches cut off at the upper part of the curve of the aorta. These it is that carry blood to the upper parts of the system.

The cavity of the trunk of the human body, is separated by a membrane called the diaphragm, or midriff, into two great chambers or subdivisions. The lower, called the abdomen, contains the stomach, the liver, the intestines, &c., and the upper, called the thorax, the lungs and heart. The latter, however, lies in front and partly between the two cavities, though it is obviously in the thorax. Its position is easily discovered by pressure of the hand, externally.

As to the heart itself, it is generally described as of a conical shape, and hollow. This description may answer, but not very well. It reminds one of Dr. Abernethy of England, who, after saying that the stomach had been regarded by some as a fermenting vat, by others as a mill, by others as a chemical vessel, &c., observed: 'But, gentlemen, it is neither of these, it is a *stomach.*' So the heart, in shape, most nearly resembles a heart, after all.

Chitty, in his Medical Jurisprudence, says its external appearance much resembles that of a calf.

The broadest part of the heart is upward, and the point or apex, downward and forward. At the upper or

widest part of the heart of a male adult, the diameter is about five inches, and its mean length is about five and a half inches. Its usual weight is about ten ounces.

In our next number, after saying something more of the structure of the heart, and presenting an engraving, in which we shall put the two halves of the heart together, we will proceed to treat of the uses of this organ, and of some of the abuses to which ignorance has subjected it.

FATTENING AND STARVING.—A Contrast.

[Original.]

It is related on the authority of Macgill, that in Tunis, after a girl is engaged, or betrothed, she is then *fattened*. For this purpose she is cooped up in a small room, and shackles of gold and silver are placed upon her ancles and wrists, as a piece of dress. If she is to be married to a man who has discharged, despatched, or lost a former wife, the shackles which the former wife wore are put on the new bride's limbs, and she is fed till they are filled up to a proper thickness. The food used for this custom worthy of the barbarians, is called *drough*, which is of an extraordinary fattening quality, and also famous for rendering the milk of the nurse rich and abundant. With this and their national dish, *cuscasoo*, the bride is literally crammed, and many actually die under the spoon.

We laugh at all this, and well we may; but if we can believe the Boston Medical and Surgical Journal and our own eyes, there are customs not very far from home, no less ridiculous.

There is a country four or five thousand miles westward of Tunis, where the females, to a very great extent, are *emaciated* for marriage, instead of being fattened. This process is begun, in part, by shackles—not of gold and silver perhaps,—but of wood; and instead of

being put on loosely, and causing the body or limbs to fill them, they are made to compress the body in the outset; and as the size of the latter diminishes, the shackles are contracted or tightened. As with the eastern so with the western barbarians; many of them die *under the process;* though a far greater number die at a remote period, as the *consequence* of it.

But our western barbarians, like the Tunisians, are very far from confining their attacks to the outside of the body; they waste and scathe it within. For this purpose many starve themselves, or nearly so; others eat brick, charcoal, cream of tartar, or other substances equally unfit for the human stomach, in the belief, as says the Journal before mentioned, not only that the body, generally, will in this way become emaciated, but that 'even the extremities—the fingers, nails, &c.'—will become 'exceedingly delicate,' under such improper and dirty 'regimen.' But we will close these hints with a few paragraphs from the Journal itself.

'It is notorious among physicians, that many young ladies, in some of the northern states, are addicted to the very pernicious habit of eating charcoal—and that when this habit has once been established, they undergo as much apparent suffering if deprived of their accustomed stimulus, as the inebriate or the tobacco devourer, who feel that life is divested of all its rational value when their quantum is by any circumstance diminished, or withheld. In the factories, particularly, it is said that the female operatives actually consume so much of this article as to astonish those who have taken the trouble to make an investigation. But the vice is by no means exclusively confined to this class. School misses and house maids have also, in many instances, contracted the love of charcoal eating, which is seldom relinquished by means of persuasion or arguments.

'There is a separation of the coal eaters, into two divisions. Those of the feeblest make, of pale countenances and exceedingly delicate frames, are said to prefer an occasional meal of dry blue clay, such as is found in the brick yards. Mention has been made of one individual who was altogether partial to pipe clay.

'No one will doubt, for a moment, that the ostensible object in beginning to eat such an unnatural, tasteless article, is based upon

its imaginary effect as an internal cosmetic, in beautifying the complexion. No long time is required, however, to confirm the habit, beyond the control of the violence to the stomach. The same insatiable desire which distinguishes the morbid cravings of the dirt-eating negroes of the south, is manifested in these individuals, which they find it is as difficult to restrain, without undergoing a series of real afflictions, which call for the assistance of medicine.'

CIDER DRINKING.

[Original.]

In many parts of New England, especially along the southern branches of the Green Mountain range, the farmers have large and flourishing orchards, and make great quantities of cider. Of this cider one portion is consumed in the family, another perhaps sold, and another converted into brandy, and used in that form.

The quantity of cider consumed by a large proportion of these families—to say nothing of brandy, which we hope, is now going out of fashion—would astonish many who look upon this part of our population as models of health. It is no uncommon thing—nay, it is quite usual—for the smaller families to use twelve barrels in a year. The larger ones consume more; some of them twenty. We have even known a family of five persons, including three children from eight to fifteen years of age, who, with the help of one hired laborer, usually consumed, if they could get it, from 30 to 40 barrels of cider a year.

Now 30 barrels of cider contain, in all probability, at least 75 gallons of pure alcohol equivalent in strength to nearly 150 gallons of common proof spirit. Here then, this little family consumed *daily*—to say nothing, as we have before observed, of *brandy*—almost as much alcohol as we find in two quarts of common spirit. Supposing the children to use only as much as one adult,

this is a pint to each individual. But this is rather an uncommon case. The number of families who consume half this quantity daily—equivalent to half a pint of spirit each—is much larger. Indeed, the last description of persons constitute, or did constitute a few years since, a very considerable proportion of the yeomanry of New England.

Should it be said that the disuse of spirits since the temperance doctrines have been promulgated, has diminished the consumption of cider, our reply is, that this remains to be proved. The consumption of wine, it is pretty well known, has increased; why should not that of cider, which is a much cheaper article?

But why then, it will be urged, are the country people so healthy? One reply is, they are *not* '*so* healthy.' The time has been, before they were deluged in cider and other poisons and luxuries, when they were a very healthy race. Even now, from their active exercise in the open air, and their more natural employments, they are more healthy than the inhabitants of our cities. But even this is not saying very much in their favor.

How would they compare, think you, with our fathers of 150 years ago? How with the modern 'backwoodsmen,' even admitting that the latter, as they emigrated chiefly from the eastern states, have also to some extent degenerated?

We say again, then, that the country people are not 'so healthy' as many suppose. There is a ruddy appearance, it is true, which forms a striking contrast to the pale city visage, but not much more to be envied. Both are extremes. One, from excessive mental employment and anxiety, bodily inactivity, the want of fresh air, and, often from repletion, is thin and pale; the other, from full feeding, and excessive drinking, over exertion, and a thousand other causes, has an unnatural redness, a bloated appearance, and much internal disease. The former is often a candidate for self-destruction,—if not by the halter or razor, at least by consumption, gout or dyspepsia; the latter (not less a suicide) has a swollen liver, a calculus in the bladder, or sometimes—for ex-

tremes often meet—the gout, the dyspepsia, or the consumption.

On this subject we speak from much observation and some experience. But you may ask any practitioner of medicine among our 'healthy yeomanry' as they have usually been called, how large a proportion of the men —nay, even the women—who are forty years of age are free from liver complaints, indigestion, chronic diarrhœa, rheumatism, calculi, &c. Nay, ask him simply how large a proportion, of the men who drink cider largely, are wholly free from liver complaints? His opinion would settle the question before us, and confirm our strongest statements.

[For the Moral Reformer.]

'FOLLOW NATURE.'

This direction is given us in reference to many subjects. The direction is a very wise one; but it is often difficult to make the application, and it is sometimes sadly misapplied. Thus many say in regard to diet: 'Nature is the best guide; eat what, and in what quantity the appetite craves; and if disease follows, there are medicines congenial to nature, to rectify all.' Such for substance is the language of many botanic practitioners.

Now there are two defects in this reasoning. First, it is assumed that the appetite is the whole of man's nature—his only guide, as it is to the brutes;—as if he were not also to take direction from reason, experience, and conscience. Secondly, it is overlooked, that with our artificial husbandry and artificial cookery, and with our palates, depraved by a thousand vicious habits, we are very far from knowing what a natural appetite requires.

Animals in a state of nature, seldom, I believe, injure themselves by vicious feeding. But our domestic cattle, if permitted to live as they please, would soon destroy themselves. If then we are obliged to put restraint on them, still more should we on ourselves, who have accustomed ourselves to a still more artificial manner of living. Thus in the science of 'the life that now is,' as well as of that which is to come, 'deny thyself' is a fundamental principle. To gratify without restraint a depraved appetite, depending on medicine, however good, to counteract ill effects, is like continuing 'in sin, that grace may abound.' WN.

'DEFRAUD NOT.'—No. 2.

Since our last we have received from a wealthy and highly benevolent gentleman, the following letter. We choose to insert it as entire as possible, that we may not pervert the meaning.

'The enclosed two dollars are to pay you for sending me the Reformer two years. Your periodical is what the public need, and I trust it will be supported. I like almost everything in the numbers you sent me, (Nos. 2 and 3) but not quite everything. I cannot bestow praise on the article entitled, "Defraud not." Does the person who relates the story about the "merchant residing a few hundred miles north of the Potomac," mean to lay down the doctrine that the employer is to pay his laborers according to his wealth and income?'

Reply. By no means. We are surprised that our remarks should be thought open to such a construction. We said, that in regard to paying laborers, the Christian should not make 'what *others* give' his 'only rule.' And we say so still. We represented it as morally wrong in a wealthy professor of religion, to 'put off a Christian brother,' whom he ought to encourage, 'to settle in life and bring up a family, with barely enough

to pay his own personal expenses yearly;' and said it was contrary to the 'golden rule.' And we shall adhere to this position.

Our remarks were made in the belief that every healthy and faithful Christian laborer, over thirty years of age, ought to receive a sum for his services sufficient to enable him to sustain a family; and that to give such a man only just enough to pay his personal expenses, while we the employers are expending on our own families, in the same state of society, and even in the same town, nearly seven times as much, is unjustifiable. We ask no person on earth 'to pay his laborers according to his wealth and income.' Christianity commands its followers, however, at least indirectly, to 'live and let live.'

The case referred to, is as follows:—Some ten or twelve months ago, in our travels in a northern section of these United States, we fell in with the merchant before described. We found him in what is usually called a prosperous business, earning many thousands of dollars a year, and even laying up annually, after sustaining his family in 'good style,' as it is *called*, and giving much time and very large sums to benevolent and charitable purposes, some two or three thousand. We found that he expended on his family, consisting of himself and wife and four or five children, all in good health, about $2,000 annually; and this too without going farther into luxury than his neighbors of similar standing and property.

But we also found an excellent man in his employ, at $300 a year. Board, including washing, lights, &c.—respectable board we mean—could not be had in that vicinity, at that time, for less than $4 a week, or $200 a year. The employment was such as exposed clothes as much perhaps as the average of human employments, and besides was rather unhealthy.

Here then was a man, in the prime of life, toiling for $100 a year besides his daily bread, and laying up, as we were assured, about $25 or $30 a year. Now these savings would not, in five years, amount to a sum suffi-

cient to defray the whole expenses of a 'course of fever' which should last five or six weeks, in a city of from 15,000 to 25,000 inhabitants.

You will ask, why the laborer remained in the service of his employer. Because times were hard;—it was difficult to find work;—his present employer was a very 'kind and good man,' in the usual sense, and was unwilling to have him leave;—because he was much the creature of habit, and opposed to change;—and because he was kept so much confined by his engagements to Mr. R., that he had no time to look abroad, to ascertain whether, in going away, he should improve his condition. He sometimes, indeed, determined to go; but his good resolutions were soon forgotten. At the last advices he remained there still, sometimes about to leave, but yet not gone;—and there he will very probably remain ten years longer.

Now this, if we mistake not, is substantially the situation of many hundreds of faithful christian laborers in the service of christian employers. They are not held to the grindstone by physical force, we know; but by the force of circumstances, which, in our opinion, nothing but christian liberality will ever effectually remove. We know other measures are proposed; and that a large number of men who constitute the bone and sinew of our country, confide in them. But they lean on a 'broken reed,' which, we are greatly afraid, will yet pierce them.

We have spoken of christian liberality. Let us put a case, which will illustrate, more fully, our meaning. We suppose that the merchant in question saves five thousand dollars a year by his trade. Of this he expends two thousand on his family, gives away one thousand, and lays up two thousand. Now if he wishes to do justice, and love mercy, as well as walk humbly, and improve the state of society, we ask him to reduce his expenses *one fourth*, which he can easily do, for the sake of giving the $500 saved, to the worthy fellow-mortal, who is wearing himself out in his service; to enable him to fulfil an important and early command of

the Creator, and one which has not, to our knowledge, ever been repealed. And instead of laying up $2000 in his chest, let him give one half of that also 'to the poor;'—not in a way which will encourage them in idleness, but in such a way as, in his opinion, will produce the contrary result. We do not say that he has a *moral* right to reserve in his coffers even the remaining $1000; but we do affirm that it is morally wrong—whatever the letter of the statute may say—for a person of his standing to take a course decidedly in opposition to the spirit of Christ and of his gospel.

On the cruel practice of reducing the price of female labor almost to nothing, we have more to say hereafter.

HOW TO KEEP FAST.

As the acting chief magistrate of this Commonwealth, in compliance with a long established usage, has appointed the ninth day of this month to be a day of general fasting and prayer, and as fasts in this month are appointed in other states, it may be well for us to inquire what is meant by a fast, or whether it means anything at all.

What is intended by 'prayer,' every one knows. But fasting is quite another thing. Are we indeed required to go without food entirely, for a longer period than usual?

With one ancient nation of much celebrity—the Jews—a fast was not only a religious observance, but a period of total abstinence from food. Indeed, it remains so still. 'They begin the observance of their fasts in the evening, after sunset, and remain without eating until the same hour the next day, or until the rising of the stars. On the great day of expiation, when they are more strictly obliged to fast, they continue without eating for twenty-eight hours. Males are obliged to fast from the age of full thirteen, and females from the age

of full eleven years. Children, from the age of seven years, fast in proportion to their strength. During this fast, they not only abstain from food, but from bathing, perfumes, and ointments; they go barefoot, and are continent. This, indeed, is the idea which the eastern people generally have of fasting:—it is a total abstinence from pleasure of every kind.' And such a fast as this now and then, (for full-feeding Americans, at least,) would be useful.

But such is not the belief, generally. Oh, no!—To go without food entirely, for even one meal, is old-fashioned or bigoted—nay, it is even 'hurtful, for the stomach will get windy!'—So say some of our wise ones.—If we omit animal food, for a single meal, or if, after eating a very hearty breakfast, we abstain entirely from food till early supper-time, as it is called in New-England, (which is in fact about the usual dinner time of some portions of the country) we do wonderfully, in our own estimation! And if we go, at this said supper-hour, and eat as much in quantity as we should have done on ordinary days at both these meals, and eat food which is still more solid, few think any thing is wrong.

But this method of fasting is nothing short of 'mockery,' and ought to be relinquished by all who call themselves Christians. Better by far, to make no pretence to fasting, than conduct in this manner. If we cannot go without food entirely, for at least twenty-four hours, as the Jews did, our fasting, *as such*, will probably be of very little consequence. A change of one gratification for another, is not fasting. Neither can we be said to fast when we go without one meal, and then make up for our privation by glutting ourselves at the next.

On the whole, if people would live according to truth and nature—not savage, but *rational* nature—we are quite of opinion that there would be comparatively little need of fasting.

RECORD OF REFORM.

No Fermented Drinks.—Several flourishing associations exist, which go upon the principle of total abstinence from all intoxicating liquors. Some of these associations already contain hundreds of members. One at Lowell, it is said, numbers 400 to 500.

Anti-Corset Societies.—According to the best information we can obtain, at least two flourishing societies of this kind already exist;—how many more we do not know. One of these is in Peterborough, N. Y., and was formed nearly a year ago. All the ladies in the village, except three, signed the pledge. The other is in Atkinson, Me., and consists chiefly of the pupils of a boarding school. There are many 'family' associations of this sort in various parts of our country, and the number is rapidly increasing.

A Tea Party.—At a tea party lately, in a town near Boston, when the guests came to the table, the lady was greatly surprised to hear every one of the company refuse to take tea, saying that they drank nothing but water! She only observed, in good humor, that it was a pity she had not known their habits earlier, as she might then have saved both her tea and the time spent in preparing it.

Houses divided against Themselves.—Nearly a dozen families in a single school district in D—— are divided in opinion and practice in regard to drinks; several in each family refusing to drink anything but water.

Tobacco and Corsets.—A lady who takes this work, told her husband, on reading the second number, that if he would 'stop using tobacco,' she would 'leave off wearing corsets.' The bargain was struck, and the parties set out on their course of reformation the first day of February.

Tobacco.—The trustees of Lane Seminary have adopted the following law:—'No student, without written directions to that effect from a temperate physician, shall take any ardent spirits, wine or tobacco, or have them in his room.' A similar law has been adopted by the trustees of Amherst College.

A Grandmother, who reads the Reformer and who has under her care several adopted daughters, has determined that while under her control, they shall wear no more corsets.

Early Hours.—A number of young men in a boarding house in this city, have pledged themselves not to be out in the evening, under any circumstances, after eleven o'clock. Ten would have been a better hour.

Other Reformations.—Extract of a letter from a correspondent:—'About a year ago, ******* the "Young Man's Guide," fell into my hands. I perused its contents, with much pleasure, till I came to the last chapter. This opened my eyes to see, in all its depth and breath, the enormity of a practice, which I in my ignorance, had previously considered innocent.'

A physician says, in the Boston Medical and Surgical Journal:—'One young man, now under my care, was first arrested in his career, by reading the chapter on the subject, in the Young Man's Guide.' After stating that he has entirely reformed, he adds: 'He is steadily convalescing, and will doubtless recover.'

We might add to our record, had we room, one more reformation of a similar character.

Virtues of Ale!—Mr. E. C. Delavan, of Albany, N. Y., has had eight writs served on him—damages laid at $300,000—for trying to convince the public that strong beer is an uncleanly and unwholesome compound, and more fit to be poured into the ditch than into the human stomach. He has been held to bail in the sum of $40,000. Will not this open the eyes of the community?

Reform Needed.—We have pressed upon our readers, repeatedly, the injurious as well as immoral tendency of confectionary; and our task is not yet finished. For the present, however, we shall briefly mention a lamentable occurrence in New York city about the 20th of last month.

A cake was bought at a confectionary, and a whole family, consisting of five members, partook of it. They were all soon taken violently sick, and for some time their lives were in imminent peril; but after twelve hours of close attention, from Drs. Hosack and Rodgers, they pronounced them out of danger. They examined the 'cake,' and found the upper surface covered with a thick coat of colored ornaments, called 'frosting,' which, on being analyzed, proved to be *one fifth part rank* poison. It is stated that a great part of the confections vended in that city—and it might have been said in other cities, too,—are essentially made up of chemical and other poisons. When will people learn wisdom?

BOOKS AND PERIODICALS.

Elements of Hygiene: By R. Dunglisson, M. D.—The fame so deservedly acquired by the author of 'Human Physiology,' led us to entertain high hopes of his 'Elements of Hygiene.' But man is truly 'born to disappointment;' and we must take our share, as members of the great family. To find a mind, like Dr. D's, that can 'expatiate free,' not only 'o'er all the works of man,' but over the 'noblest work' of the Creator, stooping to talk of the 'moderate use,' of heating condiments, fermented liquors, coffee, tea, and even corsets, and, had he dared to say it—in the face of public sentiment, perhaps of distilled spirits—what can be more painful?

'If thou beest he, but Oh how fall'n! how chang'd!'

escaped the lips of a friend of temperance the other day, as he rose from the perusal of this work. 'Nothing but its extravagant price,' he added, 'will prevent its doing immense mischief.' And we concur with him entirely.

The School Master's Friend: By Theodore Dwight, Jr. —It is not enough to say of this work that it is the production of the individual who wrote the 'Father's Book,'—favorably noticed in our first number. We do not believe that because a person has prepared one or two or a dozen good books already, it follows of necessity, that all others from his pen, must be excellent; and we are sorry to find this off-hand, but unfair way of noticing books among the current fashions of the day.

The School Master's Friend, is a work that can safely rest on its own merits; and if it do not find its way to thousands of teachers in our land, it will not be because it lacks in interest or practical utility. We are glad to see this class of books multiplying; but more glad still, to find few, thus far, which are exceptionable.

The Bible: Coit's Arrangement.—The reader will probably smile, and ask if we are going to show that the Bible has a *moral tendency!* But it is not the Bible itself which we would be at; it is the present arrangement of it into larger paragraphs, instead of verses; and the resolution of several books of the Old Testament into their original poetry;—an arrangement which ought never to have been departed from. There are several other points in which Coit's Bible has a decided preference to any former edition. The notes, in particular, are exceedingly valuable.

Wardlaw's Christian Ethics.—We like this book, as far as we have examined it, and believe, that if thoroughly studied, and not merely read, it cannot fail to have a good tendency.

Views of the Saviour—for the Young: By O. A. Taylor.—We had the pleasure of examining this work, while in manuscript; and a more recent examination has only served to confirm the opinion then formed, that it is most admirably adapted to the wants of the rising generation—especially to Sabbath School Teachers; every one of whom ought to possess it. There is another great class of the community, who ought to be familiarly acquainted with these 'Views of the Saviour:'—we mean the teachers of district or *common* schools.

The Mount of Vision.—This is a little book of sixty-eight pages, published by the Massachusetts Sabbath School Society; and is of the right kind. The object of the author—to use his own expression—is to 'symbolize religious truth by objects in nature, and the common experience of men.' This method of instruction was much employed by Socrates, and by a greater than Socrates—the Saviour. It is this mode of instruction, too, which has immortalized the name of Bunyan. His 'Pilgrim's Progress,' has done more for the cause of morality and religion, than a thousand of some of those volumes which contain little else than abstract principles. Abstract principles may, indeed, be sometimes inculcated on the young; but we are disposed to think they should be 'few and far between.' Can we take, as models for our Sabbath School Books, anything better than some of the histories, biographies, travels, allegories, parables and poems of the Bible?

But there is one point of view in which the 'Mount of Vision' and a few more books recently published for the young, both at this and other establishments, appear to very great advantage. We refer to the large, liberal type in which they are printed. The 'Mount of Vision' is in this respect equal if not superior to any thing we have seen. Those who know what mischief has been done not only to the eyes, but on the principles of association, to the mind and heart, by the small wretched type sometimes used in children's books, will not be among the first to ask what bearing this has upon the subject of moral reform.

MORAL REFORMER

AND

Teacher on the Human Constitution.

MAY, 1835.

MAY-DAY AND MAY MORNINGS.

[Original.]

Philosophers have reasoned, moralists have proclaimed, and poets and lovers have sung—time immemorial—the beauties of May and May mornings. The first morning of the month, or May-day, has been especially regarded by our ancestors of the 'fast anchored isle,' as a season of great hilarity. Millions have hailed, on this joyous morning, the first beams of the returning sun, and manifested their joy by uniting with the merry throng, or tripping it in the giddy dance.

Some of these customs still prevail. In Edinburgh, people of both sexes, and of all classes and ages, assemble in gay dresses, at four o'clock in the morning of May 1st, and repair to a hill in the vicinity *to gather May dew*, as the sport is called. Their number is sometimes so great that the whole hill seems like a moving mass. At the top of the hill, long before the sun rises, the bakers and other mechanics may be seen, dressed in kilts, dancing round their May poles, presenting a most curious appearance, while the ever varying sounds of the bagpipes, the tabors, and the fifes, almost stun the ear.

Numerous are or *were* the sports of May-day; and they were celebrated by almost all classes and occupations. There were the May dew dances, the milk maid dances, the exhibition of May garlands,—the printers' festivals, the

chimney sweeps' festivals, &c. In a word, the first of May, in those days, was seldom ushered in without these universal, though rude testimonials of general joy.

And why should there not be joy at the return of May-day? Is the season of no importance? The things of the world we live in—even diamonds—derive nearly all their value from their scarcity. But what more scarce than May-days? The possessor of Brazil and Golconda could not procure more than about a hundred of them; and the majority of mankind never possess half that number.

'Surely,' a stranger to our planet might say, on his first introduction hither, at sunrise of the first of May, 'surely if these inhabitants seldom enjoy more than fifty of these seasons, they will take care to make the most of what they have.'

But is it so? Oh no. Not one in ten, probably, especially in our large towns and cities, feels one thrill of joy—one solitary emotion of any sort—at the return of Phœbus in his chariot, this fine morning. Some—strange to tell—never witness his arrival in their whole lives. With blinds interposed between their sluggish eyes and the world without, shutting out so much of beauty and heaven, can they have any sympathy for such pleasures as are described in the following old fashioned lines from Douglas?

'All gentle hearts, confess the quickening spring,
For May invigorates every living thing.
Hark now the merry minstrels of the grove
Devote the day to melody and love;
Their little breasts with emulation swell,
And sweetly strive in singing to excel.
In the thick forests feed the cooing dove;
The starling whistles various notes of love;
Up spring the airy larks, shrill voiced and loud,
And breathe their matins from a morning cloud:—
To greet glad nature. and the god of day,
And flowery Venus, blooming queen of May,
Thus sing the sweet musicians on the spray:
Welcome, thou lord of light and lamp of day;
Welcome to tender herbs and myrtle bowers;
Welcome to plants and odor-breathing flowers;

Welcome to every root upon the plain;
Welcome to gardens and the golden grain;
Welcome to birds that carol in the breeze;
Welcome great ruler of the earth and seas;
Welcome thou source of universal good,
Of buds to boughs, and beauty to the wood:
Welcome bright Phœbus, whose prolific power,
In every meadow spreads out every flower;
Where'er thy beams in wild effulgence play,
Kind nature smiles, and all the world is gay.'

At this time, two hundred years ago, our ancestors were all anticipating their May holidays. But 'bigotry came in,' says an English writer—and his remarks are pertinent here—'and frowned them away; then came debauchery and identified all pleasure with the town; then avarice, and we have ever since been mistaking the means for the end. Fortunately it does not follow that we shall continue to do so. Commerce, while it thinks it is only exchanging commodities, is helping to diffuse knowledge. All other gains, all selfish and extravagant systems of acquisition, tend to overdo themselves. But knowledge may go on, must do so from necessity, and should do so: but knowledge, so far from being incompatible with simplicity of pleasures, is the quickest to perceive its wealth.

'Chaucer would lie for hours, looking at the daisies. Scipio and Laelius could amuse themselves with making drakes and ducks on the water. Epaminondas, the greatest of all the active spirits of Greece, was a flute player and a dancer. Alfred the Great could act the whole part of a minstrel. Epicurus taught the riches of temperance and intellectual pleasure in a flower garden; the other philosophers of his country walked between heaven and earth in the colloquial bowers of Academus;—and Solomon has left us panegyrics on the *spring* and the *voice of the turtle*, because he was a poet, a lover, and a wise man.'

This confession of a foreigner, in regard to the universal dominion of avarice, is peculiarly applicable to our own times and country. Men here will sit up late, and some will even rise early—not indeed to enjoy *pleasure*, but to make themselves slaves for the sake of that which they vainly suppose will purchase it—and eat the bread

and drink the water of carefulness; but who will rise early solely to see and enjoy nature, and to hold communion with her divine Author? Who will rise early and walk abroad, anywhere but to his shop, his counting room, or his desk? What father, what mother, what teacher, do we see abroad at holy dawn, holding sweet converse with birds, beasts, plants, flowers or fruits; and viewing as reflected in a mirror the glories of Him by whom and for whom such almighty power and universal love were exerted?

Once, May was the season of health and beauty. Fifty years ago—so we are told—there was a prevailing opinion in some parts of Great Britain, among the females, that if they went out into the fields, early on the morning of the first of May, and bathed their faces with the dew on the green grass, it would greatly add to the beauty of the skin. And certain it is, however we may account for the fact, that little children, like the joyous birds and sportive lambs, appear to have a sort of instinctive joy at the return of spring; and as one writer has expressed it, 'feel it to the very tips of their fingers.' Nor is this feeling wholly confined to children. Dr. Parr, fascinating in conversation, skilled in controversy, and one of the most learned and influential men of the age, was a great friend of May-day sports; and appeared to regard them as having a salutary tendency.

We are not over fond of morning dew, any more than that of evening; but the evil—if indeed it be an evil—of encountering them is far more tolerable than that of being drenched in hot feather beds and a confined atmosphere till the middle of the forenoon. We would have people get up in the morning, whether they go abroad at once or not; and ere the sun is half-way to the meridian, we would have them take an abundance of active manly exercise in the open air, under the broad canopy of heaven.

Once too, May-day was a sort of test of moral character. It is said to have been an ancient custom in Cheshire, in England, to mark the residence of a scold, every May-day morning, by placing over her door an *alder bough*. Each sort of bough, indeed, appears to have indicated, in

those days, some predominating habit, or quality. Thus for a scold, they placed over the door, alder; for a slattern, walnut; for a mistress, birch, &c. If this custom were prevalent among us, what sort of an appearance would some of our houses have presented this morning—not to those of us who belonged to the world of forgetfulness, but to those who were up and stirring, with the first beams of the sun?

Most certainly a reform in this matter, individual and national, is greatly needed. And to him who is disposed to begin the work, we would say—Is there a better month for this purpose than May? Is there a better day—for we must begin on some *day*, and even *hour*, if we ever reform at all—than this present May-day—this, perhaps, only season of the kind that we shall ever witness?

If people must and will doze away their mornings at *all* other times, let them not do so in regard to those of the month of May. These in the whole, amount to little more than thirty a year. Let us seize and enjoy them as they pass.

May is the season of love, too; love to God, as well as to his creatures. It is not enough that a few individuals, here and there, break the frosty bonds of indifference, or the iron ones of celibacy, and suffer their hearts to expand with the expanding vegetable world, towards their fellow creatures. All this is well, as far as it goes; and it goes indeed very far. On this account alone, every generous being that loves his species or knows the power or pleasure of sympathy, might well sigh for the return of May more frequently—twice a year at least. But let not love or philanthropy end here. They should have a wider range. They should not stop short of other worlds. The former, at least, should go out, not only from matter to mind, but from mind individual to mind universal; from the love of spirits below, to love and devotion to the Spirit of spirits above; and take fast hold on the eternal throne.

THE HYPO.

[Original.]

Hypochondria is a disease which is not likely to be cured without medical aid, when it has once become fairly seated. He who would be his own physician, by *preventing* disease, would do well to attend to the following list of symptoms of this *hydra;* and if he finds that they prevail, in any degree, with himself, let him beware; for hypochondria, with all its horrors, may not be far off. The list is incomplete, but must suffice for the present.

1. Hypochondriacs are apt to fancy that they are afflicted with various diseases, especially such as are usually regarded incurable;—consumption, cancer, and the like. Now and then they suppose themselves to be poisoned; or that their constitutions have been ruined by medicine, or by excess; or that the seeds of the hydrophobia are floating in their system.

2. Some believe that they have living animals in their bodies. A sea captain, of Philadelphia, believed for many years that he had a wolf in his liver. Many have fancied themselves actually dying from animals of various kinds preying upon different parts of their bodies.

3. Others imagine themselves changed into an animal of another species—as a dog, a cat, a goose, a hare, or a cow. In this case, they often adopt the noises and gestures of these animals, respectively. Not unlike this was the conduct of one person, who was so changed by intemperance, that he seemed to think himself a clock, and would stand at the side of the room for hours together, imitating its ticking.

4. Some believe that they inherit, by transmigration, the soul of a fellow creature, or perhaps of a brute animal. A man, in one of our cities, adopted the notion that he was once a calf; and mentioned the name of the butcher who killed him, and of the stall where his meat was exhibited and sold.

5. Some think themselves changed into a plant. An eastern prince was so well assured of this change in himself, that he often went and stood in his garden, and insisted on being watered with the rest of the plants.

6. Hypochondriacs occasionally fancy they have no soul. A dissenting minister in England, having killed a highwayman who attempted to rob him, fancied that God had annihilated his soul as a punishment. On all other subjects, his mind, as often happens in this disease, was correct.

7. Not a few, who are afflicted with this disease, think themselves transformed, either wholly or partly, into glass. They have glass legs, and dare not stir or be touched, for fear they shall break them!

8. Some, in the last place, believe they are dead. Accordingly they have been known to dress themselves in grave-clothes, and place themselves in the usual attitude of a corpse, or in a coffin.

Many more of the fancies of these disordered beings might be mentioned. The disease is as variable almost as its subjects.

We have spoken of prevention, in hypochondria, as if this were our only hope, short of medicine. We still think it nearly so. But we have *seen*, within a few years, one instance in which a person, far gone in hypochondria, effected a cure. The circumstances are so very interesting, that we shall make no apology for their insertion in this place.

A young man thought himself fast sinking with consumption. He was excessively ambitious, and not a little proud, and, to add to his distress, had been reduced to poverty. He had a cough, was much emaciated, was very weak, and had night-sweats. These certainly were troublesome symptoms ; but the greatest evil was, that his mind dwelt upon them perpetually, and greatly magnified them. He was destitute, and, as he thought, almost friendless ; unable to work or think ; unfit to live, and unwilling to die. In short, he was a hypochondriac.

One day, almost in a fit of despair, he resolved on going off, as far as his strength would carry him. He thought of a tower, some twenty miles distant, which he should like to see, though he was not sure he had strength to reach it. But he mustered courage enough —barely enough—to set out. And, strange to tell, though he supposed he had hardly strength to walk a mile, he found himself, at evening, within four miles of the tower. Fatigue procured him rest and sleep, and he passed a tolerable night.

The next morning he rose, anxious to see the tower. After wandering several hours, and missing his way a few times, he reached and ascended it. The prospect of itself was fine enough, one would think, to cure a hypochondriac. He spent some time there, and when there was nothing more to interest, by its novelty, he descended, and started to visit an important and highly interesting benevolent institution, only a few miles distant.

His strength was now evidently increasing ; and this notwithstanding two other facts, not yet mentioned. It was midsummer, and the heat very great and exhausting ; added to which, he had set out nearly without money ; or, at least, with barely enough to sustain him comfortably two days—though, as appears from the sequel, it lasted him a week.

He visited the institution; and, subsequently to this, another not far distant ; and, a few miles farther on, another ; contriving to have some interesting object continually before his mind. His straitened pecuniary circumstances seemed a little in his way; but, while they did not permit of his indulgence in much *variety*, but only in the plainest food and simple water, they yet allowed him good lodgings, and sufficient sustenance to keep the body in health, and even in increasing vigor.

Another day brought him to a military school, which to him was a new and interesting sight. Another, still, led him to the foot of a high mountain, which he had intended to ascend, but finally did not attempt it. The

seventh or eighth day, after a journey of seventy or eighty miles, in the sultry heat of July, he returned home, greatly invigorated, and not a little encouraged.

The next day after his return he entered his father's field with a scythe, and began to labor. No one thought him capable of much effort; yet, by perseverance, he became able, in less than a week, to perform, with ease, a tolerable day's work in each day. He continued to labor moderately on the farm for several weeks, during which period his symptoms of disease gradually abated; and, by the September following, his health was nearly restored.

Here we see what wonders may be wrought by *willing* strongly, *resolutely adhering* to what our judgment tells us is correct, and *hoping*, as it were, *against hope*. There is reason to think, that, had it not been for his strong will, and firm and almost desperate purpose, the young man in question would, ere this time, have gone down to the grave, with consumption; or, at least, would have become a confirmed hypochondriac, a raving maniac, or an idiot, instead of sustaining, as at present he does, one of the most useful—not to say commanding—positions to be found in this or in any other country.

OPINION OF DR. RUSH.

Dr. Rush says that, in the worst form of hypochondria—a disease, by the way, which he regards as one species of mania—diseased persons are apt to fly to the use of unnatural stimuli. 'They take snuff, or chew tobacco. They eat voraciously, and drink wine and spirits, or take laudanum, in large quantities, when they are able to procure them.' They do this, he says, to 'counteract the insupportable pressure of distress upon their minds.'

For what other purpose, we should like to ask, were snuff, tobacco, wine, spirits, laudanum, &c., ever taken,

when not ordered by the physician, except to get rid of distress, or prevent it? People feel, or rather *imagine* they feel, the want of some pleasurable excitement; so they fly to poison, disguised under the smooth names before mentioned. But if all are maniacs who do this, what sort of a world do we live in? Who can stir out of doors without meeting an insane neighbor?

[For the Moral Reformer.]

FOREIGN INFLUENCE.

This phrase has sometimes been used to describe the exertions of the agents of one government upon the public affairs, or political policy of another; but I intend by it, in the present instance, a more extended meaning. There are certain traits in the character of every nation, or in the organization of her public institutions, which distinguishes her from all others; and I call that a 'foreign influence,' which essentially militates against these distinguishing characteristics, and tends to assimilate her to countries and institutions which are foreign and uncongenial. In this sense of the phrase, I am sorry to say of these United States, that they present, at the present moment, an appalling exhibition of the operation of this influence. The first settlers of these shores were remarkable for their religious, moral, social, domestic, and political *simplicity of character*. Industry, frugality, honesty, temperance, plainness in living, were among their most cherished and respected characteristics. The founders of New England were of a religious faith, which made them thoroughly democratic in their views of civil polity and social rights; and for many years, moral excellence and intellectual attainments constituted a universal test of RESPECTABILITY.

But with the multiplication of our population, the increase and growth of large towns and cities, the aug-

mentation of wealth, the extension of our commerce with foreign nations, the reciprocation of visits with the people of Europe, and the emigration hither of immense numbers of men and women, whose sentiments and characters were formed under anti-republican influence, modes of thinking have become introduced, fashions have become prevalent, and habits have come into vogue, which are silently but inevitably undermining our whole social and civil superstructure. Instead of principles and conduct, fashion and etiquette are the test of character. Instead of industry and frugality, style of living, and amount of expenditure, are come to be regarded as the evidence of worth. In lieu of useful employment, in some productive business—a patriotic zeal in behalf of the public interest—a rigid attention to the discharge of pecuniary obligations; the manifestation of a haughty contempt for all manual labors, a devotion to the ambitious aspirations of some political demagogue, and an utter indifference towards all claims and interests, except those of pleasure and fashion—seem to be considered, among certain 'upper classes' of American society, as the criterion of refinement and gentility. As to intellectual accomplishments, an acquaintance with the lighter literature of modern Europe, or familiarity with her high-wrought romance and sublimated poetry, is a much better qualification for admission to 'good society,' than an attachment to Bacon, and Newton, and Locke, an acquaintance with Addison, and Milton, Young and Cowper, or the adoption of such common-place creeds as those of Franklin and Samuel Adams, Jefferson and Patrick Henry.

Is this state of things to be perpetuated? Must such deterioration of character, and corruption of taste, be diffused and established? How can it be prevented? What shall be done?

We answer, the *rising generation* must take it in hand. *They* must come to the rescue of the patrimony of their illustrious ancestry, the pilgrim forefathers, the puritan republicans, the simple-living, hard-working, liberty-defending patriarchs, who first colonized these shores, and

reclaimed them for their posterity. The spirited and ingenuous youth, who read this Magazine, must determine to emulate the holy excellence, the lofty independence, the unrivalled good sense, and uncontaminated literary taste of their early forefathers, and, like them, resolve to cultivate such habits, as to live to the good old age of three or four-score years; and to leave, when removed to another world, a name in the earth, which shall endure to the end of time. W.

HINTS TO FEMALES.—No. II.

[Original.]

'He that sweareth,' as well as he that feareth an oath, 'abhors *female* profanity.' There is scarce a wretch on earth so debased, as to regard vice of any kind in his own sex, as he does when he beholds it in females. Female swearers, female gamblers, female drunkards, female liars, female Sabbath-breakers, female misers—how do these names shock the sober, and even the vicious part of the community! And if the bare mentioning of the subject shocks the mind, how much more the *reality?*

But wherefore? Is not the crime the same, let it be committed by whom it may? Is female profanity, or female intemperance, any worse, in the abstract, than the profanity or intemperance of the other sex?

We do not contend that it is. Vice is vice, and crime is crime, find them where we may. But there is a reason, in the nature of things, why a vicious female should be more abhorred than a vicious male. It is because her moral influence is greater.

But, it may be asked, do you go the length of some of the moderns, and assume that woman has a greater influence on the public morals, than even the ministers of religion? We are not, in this place, comparing individual with individual. By no means. When we speak

of female influence, we speak of the sex generally; but when of ministers, we simply refer to a particular class or profession,—a class, too, whose number is very small indeed, when compared with that of the whole population of the most favored countries. Even Dr. Rush, who says that, 'Mothers and schoolmasters plant the seeds of nearly all the good and evil that exists in the world,' and those who have, year after year, reiterated the sentiment, may mean nothing more. Why, there are nearly a thousand mothers and teachers to one minister; and they have an almost unlimited influence, 'for better or worse,' over the minds and hearts of those who are committed to their charge. May it not therefore be justly said that they plant the *seeds* of *nearly* all the good and evil in the world, without detracting from the merits, or overlooking the influence, of the minister; especially when we consider that they are hundreds if not a thousand to one?

Female influence, in the formation of character, is as yet but little understood. The philosopher talks about it; the friends of education, the patriot, the philanthropist, and the christian, proclaim it; everybody admits it; some even believe it. And yet what is done? Nothing, comparatively; just nothing at all.

Woman is not only unknown to the other sex, but to herself. She has no sort of conception of her powers, or responsibilities. She does not dream of a tithe of the good she is destined to accomplish. If you tell her that her influence is to be scarcely less in the restoration, than in the fall of our race, she either misunderstands, or regards you as visionary. By her own mismanagement, and especially the mismanagement of her constituted lord, she is still the creature, and, to a great extent, the slave, of sense. She has yet very little of spirituality. She is of the earth, earthly. We speak now of the sex generally; there are noble exceptions, and they are every day becoming more numerous.

But we were led to these remarks, by observing, in a late 'Fall River Recorder,' a list of words, which, it is stated, came from the mouths of that important class of

the community, of which we have just been speaking. The article in which they are to be found is signed 'Morality.' The following is a specimen of the expressions to which it refers:

'*I swan! I declare! My stars! Gorry! My soul! The Old Harry! I'll be hanged if I will! My goodness' sake!* It is *dreadful* warm! *By George!* I wish my *soul* you had! *Monstrous* small! *Mighty* fashion! *Oh gracious! Oh Lord! Horrid* price! *Oh Loddy! Monstrous little* things! *I swow! Oh you stingy hog!* (to a human being!) *My king! My patience! Oh you scamp! Upon my word and honor! You gump! I'll maul you! You Sancho! Dirty dog!* and *dirty toad!* (to a friend.) *Everlasting* way! I want some *awfully!*'

We mean not to offend, much less to slander; but, from extensive observation, even here in New England, we are convinced, and must own it quite too true, that these words, and a 'hundred' others no better, are in frequent use by *some* who are called females. Nay, there are a few that bear the name, who use words which border still more closely on profanity.

Now, if these words were spoken to the winds or waves—if they were heard by none but Him, who has said that 'for every idle word that men speak, they shall give account thereof in the day of judgment'—their influence might end with the individual. They would simply be violations of the third commandment of Jehovah. But, when they become a part of the regular daily lessons of that school, where human character is more than half formed for God and the world; when they proceed, too, from the lips of the principal teacher there—the mother—it is too much, and the contemplation of the subject too painful. Oh! when will woman know her influence, her responsibility, her duty, her dignity—and, knowing her situation and appropriate sphere, govern herself—her tongue among the rest—accordingly!

[For the Moral Reformer.]

EDUCATION OF BOYS.

The faults that pervade female education, are, now-a-days, freely exposed; and if mothers are not instructed in what is right to pursue, they are sufficiently warned of what is wrong, as respects their girls. But the training of boys has not yet been subjected to the same scrutiny. Yet this should be done. There are errors of fashion and ignorance, which exert as pernicious an influence over the character and destiny of our sons, as any evils which can be attributed to the *corsetting system*, do over the health and happiness of our daughters.

The early habits of boys are, in a great measure, formed by female agency—and this is a powerful argument that women should be enlightened, so that, when mothers, they may comprehend their full influence and responsibility. Such knowledge is most necessary to the families of the rich. The middle classes are, by the force of circumstances, trained for usefulness; but the parents, who can afford to indulge their children, need all the aids of experience, philosophy, and religion, to enable them to resist the temptation of giving to their loved ones *present pleasure*. Yet, after all, the indulgence of appetite and wayward fancies, never makes a child happy.

I lately received a letter from a gentleman of Boston, in reply to a note requesting information concerning a certain seminary for boys, (where I contemplated placing my own son,) which contains some piquant observations, and many just views. I will give an extract, premising that the writer is a gentleman of large property, and able to indulge his children in all fashionable luxuries.

'The duty of the guardian is too often buried under the feelings of the parent; and the strong desire to afford gratification to the boy, too generally entails hardship and misfortune upon the man. The sugar-plums and pound-cake of childhood and youth, frequently prove to

be seeds of coarse ship-bread and salt beef in manhood. The kind parent, who cannot allow his child to be kept on the common fare of a farmer's table, or to sleep like the farmer's boy, in a large, open room, frequently rejoices to put the same child, at eighteen years of age, in the forecastle of a ship, with some dozen or more profane sailors, the scum of all nations, as the only means of preserving him from greater misery. We, therefore, who are parents, should endeavor to pursue a course to avert evils like these.

'My views of the manner of educating boys, differ so widely from the fashionable system, that I hesitate about addressing them to any one. But I will state to you what course I pursue in educating my own sons, which may be some guide to you; and, being matter of fact, is a great deal better than vague speculation.

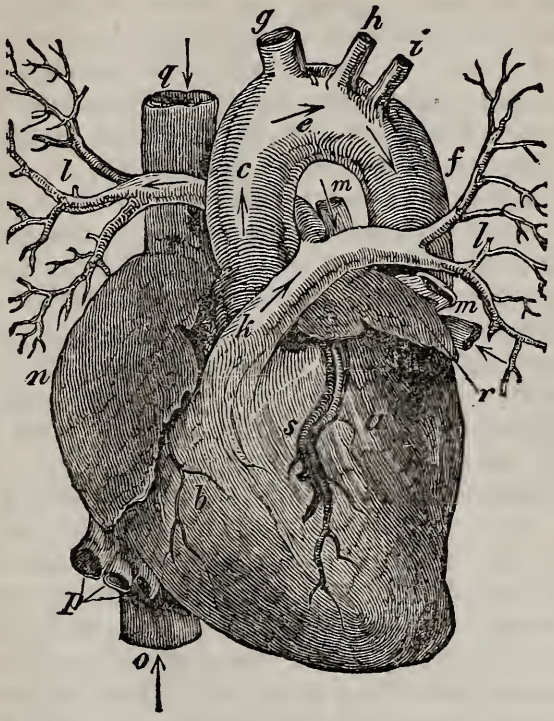
'My five eldest sons were placed at New Hampton, when they were seven years of age. They visited Boston once a year, and no more. The two eldest entered the University at fourteen years of age, and went through their four years without censure. My third will enter college next commencement. I furnished them with coarse but warm clothes, while at New Hampton. They lived on beef, pork, cabbage, brown bread and milk, and usually ate at a farm-house. They would sometimes lose their shoes, and be obliged to go without for a while; the same fate occasionally befell their hats. When they first go, they usually lose many articles by carelessness; trade off their knives and other trinkets; and, after a while, find themselves bankrupt, from driving too many bad bargains.

'To many parents, mothers particularly, the above picture would be very appalling; but I think it as useful as any other part of their education. The pursuit of their studies learns them to be *industrious*, and their other adventures learn them to be *prudent*—the two virtues important to success in the world; and though not perhaps claiming the dignity of moral virtues, yet necessary to preserve morality.' H.

ANATOMY OF THE HUMAN HEART.—No. II.

[Original.]

STRUCTURE AND USES.



HERE is a representation of the human heart on a much larger scale than that in our last number, though from the same work. The two halves are here *united*, and in their natural shape and position. The references are so much like those in our last, that to some it may appear needless to repeat them. We will do it, however, very briefly.

The letters *g* and *o* represent the stumps of the two great veins, (*vena cavas*,) which bring back the blood from all parts of the body, to pour it into the right side of the heart, into the auricle *n*; *b* is the right ventricle; *k* is the pulmonary artery, carrying the blood from the

right ventricle to the lungs; *l l* are the right and left branches of that artery; *m m* are the pulmonary veins or veins of the lungs, which return the blood from the lungs to the left side of the heart into its auricle *r*; *a* is the left ventricle; *c c f* represent the aorta or great artery of the body, going out from the left ventricle; *g*, *h*, and *i*, are branches which carry blood to the head, neck and arms; *s* is a little artery that carries blood to the substance of the heart itself; *p* represents the veins which return the blood from the liver and bowels.

'Nothing is easier,' says Dr. Smith, in his Class Book, 'than to fill a heart with wax, or even plaster of paris, in order to exhibit distinctly all its vessels, and its exact shape in a state of distention. The heart of any of the domestic animals procured at the market, may be thus filled, and kept for many years.' And yet we do not believe there is one student in a hundred in our schools, who will ever undertake to do this without farther instruction. Simple as the process is to medical men, it is not so very simple to the tyro.

What idea does a boy thus get, who never saw plaster of paris, except when ground finely for the purpose of spreading on the soil, of filling a heart and the stumps of the blood vessels with it? Nor would half or one fourth of the young ever think of melting wax, and attempting to fill the heart, without minuter information which arteries and veins to tie up, and which to throw the melted mass in at; and *how* to do it. It will not be a sufficient reply to this to say, that common sense would teach them to inject the parts through the veins by which the blood enters, and tie the arteries at which it goes out. The doctor's views are usually as just as they are interesting; but it is a matter of some difficulty to make ourselves understood, on these points, by the uninitiated.

But we are to attend to the *uses* of the heart. These we have in part seen. The great business of the right or forward half is to receive the blood back from the veins, after it has been round the system once, and send it into the lungs. The use of the other or left half is to

receive it back from the lungs, purified, and send it out to all parts of the body.

This last work of sending out the blood, is done by the left ventricle. It is muscular, and its muscular fibres are so situated that when the whole organ contracts or shrinks, its hollow, which will hold two or three ounces, is nearly obliterated; and nearly all the blood is pressed out of it.

If you ask why the blood is not pushed back by the way it came into the left auricle, which is behind it, the answer is, that when the ventricle begins to contract, there is a sort of clapper, or valve, which shuts down and prevents its going back; and, as it must go somewhere, it goes into the arteries. As these contractions or beats of the heart are sixty or more a minute, in an adult, and as about two ounces are sent out at once, it is not difficult to calculate how much blood is sent out by the heart in twenty-four hours, viz—10,800 pounds. But as there are rarely more than thirty pounds of blood in a human body at once, it follows that a quantity equal to the whole which our bodies contain, is sent through the heart every four minutes.

If the foregoing estimates are correct, and we believe they must be, the quantity of blood which passes through the human heart, during a long life, must be enormously great. Allowing the quantity, for the first twenty years of life, to be only half the average quantity of an adult, still, at the lowest possible calculation, it must amount to 469,285 hogsheads in seventy years! Enough to fill a canal or ditch three feet wide, three feet deep, and more than ninety miles long !!! And this is but little to the quantity which the mighty whale circulates in his whole life-time! O Lord, how wondrous are thy works! In wisdom hast thou made them all.

We have spoken as if the whole work of sending out and bringing back the blood, was performed by this single small piece of machinery, not larger than a man's fist. But it is not so. The heart performs a great deal of the labor, it is true, but the arteries themselves assist it, and so do the veins. In what way they afford aid, I

cannot at present tell you; though I may do it hereafter.

If you ask what sets the heart going at first, or what keeps it going, not only while we are awake but also while we sleep, and as long as we live; I cannot tell you. True there is a great deal of curious machinery scattered up and down the body; but to say this would not be an answer to your question. You will still perceive that it wanted somebody to start the machinery; for it could certainly never have started of itself. And it needs somebody, too, to keep a force applied which shall make it continue to move. God is the grand machinist, we *know;* but what powers or means there are *between* him and our *brains*, *lungs*, *heart*, and other vital organs, we do *not* know.

It was our intention to say something in this number on the *abuses* as well as the uses of the heart; but we find ourselves reluctantly obliged to defer it. We will yet redeem our pledge, life and health permitting.

STRONG BEER INJURIOUS.

[Original.]

We have received (very recently) the following communication:

Sir,—Do you mean to say, that *strong beer* and *ale*, as drink, are *injurious*, or *beneficial?* Please answer in your next number. I am determined to abide by your precepts, and shall enforce them on my children.—Yours with very sincere respect,

A DRINKER OF GOOD ALE.

Reply.—In No. 1, at page 21, we have called 'fermented' and distilled liquors—and ale is of course a fermented liquor—*poisonous*. At page 28 we say again—for January at least, 'use no drink but water.'

At page 44, No. 2, the person who uses 'fermented liquors' is represented as a self-destroyer—and, were it

not for his ignorance on the subject, directly guilty of the crime of suicide. The same or nearly the same view is taken at page 46.

In No. 3, at page 80 and 81, '*small beer*,' *porter*, and '*ale*,' are represented as made up essentially of water, nutritious matter, and *medicine*. Ale is represented as being about one-eleventh medicine. On page 83 we say that human life is shortened by medicated drinks. See also pages 95 and 98.

In No. 4, we speak with some severity of Dr. Dunglisson, for sanctioning the 'moderate use' even of 'fermented drinks.' On page 130, we have represented *strong beer* as an unwholesome compound, 'more fit to be poured into the ditch than into the human stomach.'

Now if strong beer is a medicine—is poisonous—unfit to be poured into the human stomach, &c.—is it not *injurious?* We had verily thought that our statements, on this subject, were intelligible. But since we were mistaken, we will state our opinion more distinctly.

We maintain, in the first place, that a *drink*, which costs as much as strong beer, or indeed any beer, however small, must have advantages, of some sort, over plain water, which costs nothing, in order to justify its use, on any christian principles. Now, as a medicine, beer has some properties—we mean alcoholic—which water has not. It is more nutritious, also; two gallons of ale containing nutriment of the value of one or two cents. But who will defend its use as a drink, for the sake of the medicine it contains, or even the nutriment? How much more rational is it to drink two cents worth of milk, than to swallow down two gallons of strong beer?

If, then, it cannot be proved that beer has any advantages over water, as a common drink, by what right, as christians, can we use it? or how become, in any way, accessary to its use, since it involves the waste of so much property?

Secondly. We maintain, and think ourselves able to prove, that water is the *best* drink for man. By what rule, then, christian or rational, we again ask, can we

justify the use of that which is *worse*, when we can as easily get that which is better? If a case could occur, where water was not to be had, then that mixture which makes the nearest approach to it—in other words, which contains the most water and the fewest hurtful ingredients—might be substituted: but not otherwise.

Thirdly. We maintain that water is the *only* drink. The purpose of drink is chiefly, if not solely, to quench the thirst, and dilute the blood. No drink but water does this. It is true that this effect is accomplished when we drink beer, ale, cider, coffee, tea, and many more mixtures misnamed drinks; but it is the water which they contain in such abundance, which does the work; and it does it, not because other things are mixed with it, but in spite of them.

Lastly. We maintain that alcohol, taken into the stomach, except as a medicine, must always be injurious. Now there can be no doubt, that beer of every kind, from small beer to the strongest ale, porter, cider, wine, —fermented drink, in short, of every kind, and however made—contains alcohol. Some of these mixtures contain one, some four, some twelve, some even twenty or twenty-five per cent. of alcohol. Strong beer contains from four to eight per cent., four being the smallest proportion. But even at this lowest rate, every pint of strong beer is equal in strength to a wine-glass about *two-thirds* full of ordinary proof spirits. We believe that its strength usually equals that of a wine-glass *full*. But, at the above lowest rate, the person who should only drink two pints of strong beer each day for one week, would swallow alcohol equal to that of more than a pint of distilled spirits. Is he not injured? Would it not injure him, if drank at once? Why not then, when drank in divided doses?

EDUCATION OF THE EYE.

In the Annals of Education for January of the present year, at the commencement of an article on THE EYE, the editor has the following excellent remarks:

'The eye is a little world of wonders, whether we consider its structure, its movements, or the noble offices it performs. In the beautiful language of the Saviour, it is "the light of the body!" It watches over its members, it directs its movements, it warns of danger. But it has higher offices. It is the messenger of the mind, sent forth to collect the materials of thought. In the words of the Essay before us, (Hints to students on the use of the eyes, by Dr. Reynolds,) "Its importance rises in value, when it is considered as the channel of most of the knowledge of nature, and, through her, of the wisdom, majesty, and goodness of God." But it is also the interpreter of the soul, and expresses its inmost feelings, and its most delicate shades of emotion, with a faithfulness and power which the pen and tongue can never rival, although they boast of words that burn.

'And yet this noble organ, which gives to the mind most of its knowledge of the world below, and furnishes the most beautiful imagery to shadow forth the glories of that which is above, is wretchedly neglected, and often shamefully abused. Great pains are taken to educate the limbs to move with grace and effect; the tongue is trained with great care, to articulate every letter and combination of letters; but the eye is left to educate itself!'

ABUSE OF CONDIMENTS.

[Original.]

Very nearly allied to confectionary, is the use, or rather the abuse of condiments. We say *abuse*, because we do not proscribe them entirely, as in the case of confectionary; for it is very far from being proved that

salt, for example, in moderate quantities, (which is one of them,) may not be useful; at least to a few constitutions. Even the animals below us—and not the domesticated animals alone, but some of the wild ones—are fond of it; and it is barely possible that they thrive better under its use. But even salt may be used to excess.

When, however, we see an individual who cannot eat a single dish, unless it is made black with pepper, or covered with mustard, or filled with raisins, or articles still worse, we are always alarmed for his safety. There is also something disgusting, to an unperverted appetite, in seeing a plain, wholesome dish of food converted into one less wholesome, by being sprinkled over with a powdered drug; and did not custom render almost any evil tolerable, such a practice would be regarded as indecent.

The story of the honest foreigner is in point. Sitting down to dine one day, soon after his arrival in America, he chanced to be near a full-blooded Jonathan, who presently astonished our young foreigner by taking up a box of pepper, and, upon observing, 'I take it, gentlemen, you all like pepper,' sprinkling a thick coat of the biting condiment over one of the dishes. But the foreigner, resolved to be even with him, deliberately took out his snuff-box, and, after saying, 'I take it, gentlemen, you all like snuff,' sprinkled a fine parcel of it over the same dish which his neighbor had so nicely besmeared with another, and to him not less hateful medicament.

The bare enumeration of the articles used as condiments, even in our own New England, where luxury is supposed to be almost unknown, would astonish one who was a stranger to the depravity of modern cookery. But perhaps we have erred in not defining, before now, the term *condiment*. We mean by it, then, a substance which is used, not for the sake of its value as containing nutritious properties, but merely to season or give relish to dishes which would be otherwise less agreeable to the taste. Not that none of the substances used in this way contain nutriment; some of them undoubtedly do;

and a few of them might even be serviceable, if properly used; but this is not the object for which they are mixed with food by the individual; nor would he use them merely for the sake of their nutritious properties.

Among the condiments most common, besides salt, are pepper of various kinds, allspice, cinnamon, nutmegs, mace, cubebs, cloves, ginger, aromatic seeds, fennel, cardamon, coriander, dill, anise and caraway; sage, lavender, mustard, horse-radish, watercress, lettuce, cabbage, pepper-grass, onion, garlic, cucumber, preserves, sauces, gravies, pickled substances of all sorts, raisins, vinegar, butter, cheese, sugar, molasses, &c. Some use for the same purposes, wine, brandy, and assafœtida.

If you take away the condiments from numerous dishes in common use, few people would eat them. Squashes or pumpkins, transformed into pies, for example; how few would eat them, were it not for the molasses, butter, pepper, or ginger, they contain! Nay, there are not a few who think they cannot eat any of the plainer meats, prepared in a plain manner, without covering them with mustard, or soaking them with vinegar. We do not exaggerate on this point; we speak precisely what we mean. It is not uncommon, at the present day, to see people cover their meat literally with a coat of mustard. There are even some who have used stimulating condiments so long and in such quantity, that they suppose the process of digestion in their stomachs could not go on without this artificial aid, this *whipping up*. We have even seen some who could not *keep down* (at least in imagination) their food, after eating, without chewing a cud of *tobacco;* and it is not many weeks since we travelled in company with a young man—a faded one, however—not more than eighteen years of age, who was in this horrid predicament.

But there is no end, comparatively, to the catalogue of errors in connection with the subject of confectionary and condiments; and we do hope, for the sake of suffering human nature, that some abler pen than our own will take up the subject where we leave it.

REFORM NEEDED IN CHURCHES.

[Original.]

1. Dog-in-the-Manger Pews.

A writer in the Christian Observer for January, 1835, complains most bitterly of certain individuals—probably of the wealthier sort—who monopolize a considerable number of the pews near the pulpit, and yet seldom half fill them, while the more distant parts of the church, together with the aisles, the stairs, &c., are crowded to overflowing, and many cannot even be accommodated at all. He says that one serious evil connected with this state of things is, that the minister is thus obliged to waste half his energies on empty space, with the greater part of his flock almost out of the reach of his voice.

The following are among the closing remarks of this writer, respecting the practices which he reprobates.

'Is this christian or seemly? If such practices cannot be put down by law, ought they not by public remonstrance, till not a dog-in-the-manger pew is left in the land? One pew in our church, that scarcely holds eight persons, and is seldom gladdened with half that number, occupies a space that would accommodate twenty, with closely arranged sittings. What a serious evil this is, when a neighborhood is overpeopled, and thousands of souls are perishing for lack of knowledge!'

And yet it is an evil which in almost every section of our country—to the shame of those whom it concerns be it spoken—has an existence. We are glad to see the friends of religion themselves coming out against it; for it will now ere long be put down: at least we humbly and earnestly hope so.

2. Want of respect to age.

For the first twenty years of life, we were accustomed to see people seated at church solely according to their age. The oldest—those whose senses were growing dull, and their hearing among the rest—were seated in what were called the highest pews, that is, those nearest the pulpit, or the speaker; the middle-aged next; and

the youngest farthest off, or *lowest*. We never for once so much as dreamed, till we travelled out of our own republican county, into anti-republican towns and cities, that people were seated in the house of God, (where, of all other places this side of the eternal world, we ought to meet on a level,) according to the amount of property they happened to have in their possession.

Judge then, christian reader, what a shock our feelings underwent, when we found this disrespectful, this aristocratic, this unchristian custom, so generally prevalent; and, above all, on the very spot where, two centuries ago, a little band of pilgrims, who had fled from a land of inequality to a land of equality and liberty, planted the christian standard, and for a time worshipped together as brethren—men of 'one blood,' and of the same great family!

We know well the influence of early habit, and the force of prejudice, on ourselves as well as upon others; besides, we are none of those who consider the command to honor 'gray hairs,' as confined to a little outside show, or external treatment. But we must live at least to the age of Methusaleh, before we shall be convinced that the practice above mentioned is anything short of a cruel neglect of those, whose comfort and happiness, especially in the evening of life, we ought earnestly and diligently to seek to the utmost; besides being a positive breach of the fifth great commandment. In short, we deem it an abuse and a sin, for which there is not, under the whole heaven, a single reasonable apology.

3. Abuse of Children.

We first saw the following in the columns of the Sunday School Journal; but it has since gone the general round of the papers. But it ought to go round the second, and the third time, and even to the *tenth*, if the evil is not corrected without it. After alluding to what he regards as cruelties practised upon children, in their attendance on public worship, the writer thus adverts to the efforts of some parents to keep them awake:

'My heart has ached to see children of five or seven years old pinched, and shaken, and threatened by their parents, to prevent them from falling asleep. I have seen children forbidden to rest on the backs of the pews, and forced to sit upright on the seat, lest they should have any encouragement to slumber; and if nature should be overcome, as it must often be in such tortures, a severe pinch and angry looks are inflicted to rouse the victim.

'How parental affection can endure to act in this manner, I cannot conceive; but reason and religion are both outraged by such conduct. It is physically impossible for most young children to sit in one position, and in silence, without becoming drowsy; it is therefore most irrational, as well as cruel, to attempt to force out this natural effect. So it is an outrage on religion that parents should manifest such a disposition anywhere, but especially in the house of God; and that they should take such a certain method of creating disgust to the sanctuary.

'If parents will or must take such young children to church, let it not, above all other places, seem to be the one where parental feeling is suspended, to give place to harshness and cruelty. It is much less derogatory to the reverence due to a place of divine worship, that an infant should be allowed quietly to sleep, than that its parents should make it the scene of their thoughtless severity.'

A COMMON ERROR.

One error among those on whom devolves the care of the young, is an affectation of magisterial dignity, and the pride of passing for a faultless character, in their company. These faultless personages are seldom either affectionate or persuasive, so that their pupils always object that it is very easy for them to oppose the passions which they do not feel.

'Keep not your own foibles,' says one writer, 'too much a secret from your child, if you expect ever to cure him of his.' Let him learn to overcome himself by your example, and not have it to say, as is common with the young—'These old folks, vexed that they are no longer young, want to have us like themselves; and because they have no desires, they wish to make a crime of ours.'

RECORD OF REFORM.

Boston Union Temperance Society.—This Society was organized April 9th, 1834. It takes the ground that intoxicating liquors of all kinds, as drinks, and intoxicating substances of every sort, *as such*, are hurtful to the social, civil, religious and political interests of the community. We greatly rejoice at the formation of every society of this kind, and especially in a city like this, whose example, 'set on a hill, cannot be hid.' Without any effort to obtain signatures, the number of members, male and female, had risen, in one year, to 250. As the association is about to make direct efforts to increase its numbers, we trust that we shall be able to give a better account of it three years hence, when experience shall have shown the friends of temperance that here, only, 'is firm footing;' 'all is sea beside.'

Of this interesting society—with whose principles some of our readers may wish to be more intimately acquainted—Amasa Walker is President, and George W. Light, Corresponding Secretary;—either of whom, we doubt not, would be happy to communicate any information in their power.

Triumph of Principle.—An individual not far from Boston, highly distinguished for his talents and piety, was lately solicited to become a member of a society like the foregoing. He had been accustomed to high living, and to the use of fermented liquors; and thought his health demanded their use. But when he came to reflect on the evils which they produce to the community, he was convinced that he ought to make the sacrifice. So he signed

the constitution, but inserted a clause including certain *conditions*. About a week afterward, he called on the secretary, and erased the *conditions*, determined henceforth to have neither 'part nor lot' in an evil of such magnitude as that of intemperance. Was not this, ye who are halting between two opinions, a noble triumph of principle over inclination? Go then, and do likewise.

Female Temperance Meeting.—On the 24th of March last, a female temperance meeting was held at the Chatham Street Chapel, in New York, (by the ladies of the Sixth Ward only)—the first meeting of the kind ever held in that city. 'The assembly,' says the New York Baptist, 'was large and respectable, and the services were of an interesting character.'

'I should like to know who was the Frances Wright among them,' some reader may say. But our answer is ready: No one. So far were the ladies from mounting 'the rostrum,' that we cannot learn that any one of them opened her mouth. The prayers, the reading of the constitution, and the addresses, were all by gentlemen.

'We hope the example of the ladies of the Sixth Ward will be imitated by those in all the other wards of the city, and throughout the country,' says one of the New York editors; and though we do not think female influence in this cause likely to be increased by a great deal of display, we ourselves have no sort of objection to it: nay, we should greatly rejoice. It is as if the ladies should merely step forth in a body, and say, 'We are on the right side, and are willing the fact should be known. We will henceforth discountenance intemperance, by all proper means, not only among our own sex, but among our husbands, our sons, our fathers, our friends, our brethren, and our 'fellow men generally.'

It is worthy of remark, that at the close of the meeting, more than a hundred females came forward, and signed the pledge of total abstinence.

Noble Examples.—The American Temperance Intelligencer, the Albany Temperance Recorder, the Pennsylvania Temperance Recorder, the Temperance Banner, of Northampton, and the Pledge, of Lowell, have become the decided advocates of total abstinence from all intoxicating liquors. Some of these are published under the auspices of State Societies; and one of them has for its *motto*—Entire Abstinence from all that intoxicates.

More Good News from Albany.—An association has recently been formed in Albany, with the following pledge, to which the names of about three hundred of the most respectable citizens,—mechanics, laborers, clergymen, civilians, judges, &c., are already attached, and the list is rapidly increasing.

'We the subscribers, citizens of Albany, pledge ourselves to abstain from, and discountenance the use of, or traffic in, intoxicating liquors as a drink, except for sacramental, medicinal or chemical purposes.'

Total Abstinence Societies exist in Middletown, Rochester, N. Y., Washington, D. C., and many other places. That at Middletown has 200 members. The societies in Rutland Co. Vt., are coming rapidly into the same views.

Hospitals.—If Christianity had done no more than to elevate society to the point of affording that kind of assistance to some of its unfortunate and wicked members which is secured by hospitals, it would be 'worthy of acceptation,' by every person. These noble institutions are becoming quite numerous.

Among the more interesting of these, in the United States is the Lunatic Hospital, at Worcester, Mass. During the year ending November 30, 1834, 119 lunatics were received at the hospital. Those which were there before, made up the whole number of patients, 272; of whom 137 were single persons. During the year, 115 were discharged; 64 cured, and 22 improved. This is an uncommon proportion of cures.

The most frequent *cause* of insanity, says the Report of Dr. Woodward, the able superintendent, is intemperance. The next, strange as it may seem, in a cultivated, intelligent, christianized community, has its origin in the very lowest propensities of animal nature;—and it is therefore more shocking to reflect upon the sad havoc which is continually made, of both body and soul, by this solitary vice, that invariably prostrates the physical and intellectual powers, and leaves the self-polluted wretch, in the sequel, a burden to himself, and a reproach to our imperfect systems of *moral education.*

Those maniacs, at this institution, who are not cured, are greatly tamed, as well as restored to the comforts and decencies of life.

The Marine Hospital, at Chelsea, near Boston, is a very valuable institution; but we cannot enlarge upon it. During the

year 1834, 587 new patients were admitted; out of which there were only 29 deaths! The medicine bill was only $442·72.

Nothing in the United States, however, can vie with the hospitals of Paris. Here you may often find, in all, 12,000 patients, and more than 15,000 beds. In two only of these hospitals, the number of beds is 8,400. One person only in about eight or nine dies. The expense of the Parisian hospitals amounts annually to many millions of dollars.

Ourselves and our Course.—Although we set out on the broad ground that *Water is the best drink*—and indeed, in strict truth, the only drink—*for man*, almost alone, we are likely soon to have company. Ten thousand will be with us in ten years. And we do not *ask* for more; for if *one*, who has on the armor of truth, is to 'chase *a thousand*, and *two* put *ten thousand* to flight,' we shall certainly prevail. Every schoolboy knows that as 2 are to 10,000, so 10,000 are to 50,000,000—a number twice as large as our population will be in 1845.

NOTICES OF BOOKS.

The Harvey Boys.—This book is already widely circulated, and is doing a great public service. For the information of some who are yet ignorant of its character and merit, we would say that it is a little book of 135 pages, published by the American Sunday School Union; and that its author received for the work a premium of one hundred dollars. The story is not only excellent, but happily adapted to exert a salutary tendency on the youthful character. We might also say, in passing, that the mechanical execution of the work is in a style which—in our own opinion—will have a good moral effect.

Lecture to Young Men; by Sylvester Graham.—Here is a book of 80 pages, which deserves the attention of every parent in the community. Not that every parent—or indeed any one—will like every word of it; for we ourselves do not. But it certainly contains many things which ought no longer to be overlooked in any christian country.

MORAL REFORMER

AND

Teacher on the Human Constitution.

JUNE, 1835.

JUNE PEAS AND POTATOES.

[Original.]

'THE lion shall eat straw like the ox,' is the beautiful language of prophecy, in reference to a period which most of us believe to be yet distant. But the time, it seems, has already arrived for *man* to eat, if not straw and hay, at least *grass*. Not in Iceland, or Norway, or Spitzbergen, or Labrador, alone, where the paucity of other vegetables, with which to cool the heat and soften the acrimony of their oil and fish, might be a sufficient excuse for swallowing moss and bark, and the more succulent grasses, if they could get them; but even in the United States—the would-be garden of the world, where the Creator has caused to grow in comparative luxuriance, almost 'every tree' and shrub 'good for food,' and given to our fruits and grains innumerable, sufficient time to come to a healthy maturity. We allude of course to the general and increasing use of sallads, 'greens,' &c., especially in the spring; substances which, though they contain some nutriment, are nevertheless difficult of digestion, and many of them even wholly beyond the power of the stomachs of any but the more active and laborious part of the community.

It would be tedious to enumerate the articles to which we refer. Every one who has seen our country women go forth in the spring to gather cowslips, plantain, dock, elder leaves, water-cresses, lettuce, and the shoots of cab-

bage stumps, or the women and children of the city searching not only the beautiful square or common, but the hard trodden road-side, for the first dandelions that peep forth from the sward, even before any naked eye but one sharpened by hunger could discern them, and then, ere their purchasers have fairly opened their eyes to let in the rays of a half meridian sun, exposing them in the market and at the corners of the streets for sale—every one, we say, who has witnessed any or all of these scenes, knows what we mean.

Now it is not, as we have already intimated, that these substances contain *no* nutriment, that we oppose their use. It is because it is ridiculous to fill the stomach—the *human* stomach—with substances which, in a climate as genial, and in a country whose soil is as productive as ours, are fit only for horses; and which, gathered where many of them are, even horses, not actually starving, would reject.

If it is nutriment we seek, how much more rational is it to swallow an ounce of good bread or meat! If the mere gratification of the appetite, (unperverted,) how much more pleasure in eating an apple, an orange, or even a potato; any or all of which can usually be obtained, in a good state of preservation, both in the months of May and June—nay, even in July!

But it is neither nutriment nor mere gratification which they seek who swallow down the various items of 'fodder' to which we have referred. Who would eat boiled cowslips, or dock, or plantain, or dandelion, without vinegar; or even then, unless accompanied with other food? Who would eat water-cresses and lettuce, either raw or cooked, without their 'trimmings,' too? Such persons may indeed occasionally be found, but we believe they are rare.

Why then are they used? We answer; For various reasons. 1st. For the sake of the substances added; vinegar, pepper, mustard, salt, molasses, oil, &c. 2d. Because they are fashionable. And 3d—this we believe to be the principal reason—because we are, to such an extent, creatures of excitement, fond of everlasting change.

Far be it from us to oppose a fondness for change, carried to a reasonable extent. We believe change to be indeed salutary—even change of food. The eye, the ear, the nose, and possibly the touch, demand it; why then should not taste—the only remaining sense? More than this, physiological experiment seems to indicate it.

But fondness for variety is one thing, and a blind devotion to all the caprices of a perverted and whimsical appetite, quite another. It is one thing to rule our own house —we mean the house of the soul—and another to be under the absolute dominion of a tyrannical master. But we are compelled to class a large proportion of our population as slaves of this description. The incessant cry—who will show us any good?—in the matter of food, as well as of everything else, is the cry, not of reason or nature, or even of appetite, unperverted. It is the captious cry of a most misplaced and despicable master, to a degraded and miserable, yet cowering and submissive vassal; and the more degraded the longer he continues to submit to such unreasonable and wicked authority.

Are we then to abandon our greens and our sallads? May we not even indulge in June peas and potatoes? Or would you have us, all the spring, confine ourselves to musty vegetables, which are a year or two old?

Perhaps we owe our readers an apology for heading an article 'June peas and potatoes,' and then going on to speak of greens and sallads. That is, we have laid ourselves open to the charge, as other preachers occasionally do, of having departed from our text. But we have not wandered, it may be, so far as you suppose. The rage for green peas is of a piece with the same general fondness for excitement which prevails in other matters. Once peas were deemed at least wholesome, after they had attained a tolerable degree of maturity. Now they are scarcely regarded as eatable after they are more than half grown. No matter about the expense, for men are ever to be found who undertake to defend the right of the wealthy to pay, if they please, ten dollars, or even twenty, for a peck of new peas, or a dozen cucumbers. So for the present we waive that point.

The time has been when cucumbers and potatoes were allowed to grow to at least half their size, before we began to commit our depredations upon them. Now we can hardly wait till the former are as large as one's thumb, or the latter as large as ground nuts. We must have them on our tables, at any rate. To be asked, after June, 'Have you had no green peas—no new potatoes?' and to be unable to say, 'Yes, oh yes, a fortnight ago'—who could abide it?

Well for us if we do not come to the pitch, ere long, of eating buds and blossoms, instead of ripe fruits and mature grains! Well for us if, with the increasing length of our winters, and our fondness for the early shoots and half ripened products of the summer, we do not change a genial clime into a region sterile as the antarctic or the polar.

Perhaps no northern market can vie for excellency with that of Boston. *Perhaps*, we say, it may be so; for we know not how that is. But one thing we *do* know. There is scarcely anything of the vegetable kind to be found in Boston market, in the months of May, June and July, the produce of the current year, which is in a mature state. Ripe fruits, wholesome and valuable as they may be, are chiefly out of the question. We wonder people do not discover their folly, and their loss even of pleasure. One mature strawberry, cherry, pea, or potato, whether one month or one year old, is, to an unperverted and healthy palate, a thousand times more delicious than a dozen of the untimely substances, under these names, with which markets are usually deluged. Many of the best farmers we know, including some who are pretty thoroughly devoted to their stomachs, do not hesitate to say that they prefer old potatoes till August. And the same might be said of many other vegetables which are crowded off the stage two or three months earlier. There is no difficulty of preserving them through the summer, or at least till their successors are fairly ripe—none at all.

Perhaps unripe peas, and the young and tender shoots of asparagus, are as unobjectionable as any substances of the numerous class which we have made the subject of

these brief remarks; but even these are not worthy to be compared, for one moment, with good old potatoes, French turnips, onions, beans, apples, and bread. As for most sorts of greens and sallads, either with or without condiments, we can only repeat what we have said before, that whatever may be thought of their use in other countries, and under other circumstances, their use in this country, to say nothing of their unhealthiness and expense, is not only unchristian, but positively ridiculous.

SECOND RATE BREAD.

[Original.]

'HAVE you any bread not baked this morning?' said a gentleman the other day, as he stepped into a baker's shop, not many miles from Boston. 'Not a loaf,' said the baker. 'Well,' said he, 'then I'll take some which is second rate.' So he bought a loaf or two of bread just baked, saying he was only sorry he could not get that which was better.

'You are right,' said the baker, 'quite right. Bread is a great deal better, every way, when it is a day or two old, than when it is hot from the oven. And yet nobody believes it; nobody hardly will buy old bread. I must get up here in the night and work, in order that people may have bread hot for breakfast. Nothing else will do.

'Fifteen years ago, when my father was alive and doing business here in this shop, the case was different. Then he would not send out bread to his customers till eleven o'clock, and it was perfectly cool. Now such bread could not be sold. And the evil is every day increasing, and people are becoming every day more and more particular. It is difficult to say what, at this rate, we are all coming to.'

It *is* difficult to say what we are all coming to, sure enough. One thing may be safely predicted, however, which is, that we are coming to be excessively foolish. I

say *we*, for the evil is everywhere apparent. The south must have their hot biscuits and corn bread, and smoking dinners, as much as the north their hot rolls and loaves; the country people are not a whit behind the city people in this respect, except perhaps in the article of bread, and cold suppers.

The truth is, we are all spoiling our stomachs and our teeth together; and another still more important truth is, that we are spoiling those of the next generation in a manner still more effectual. The sins of the parents must, in matters of this kind, fall upon the children with double force, as the velocity of a descending body increases with the distance it falls.

Hot bread—flour bread especially—during the process of chymification in the stomach, forms a sort of paste; and paste is very hard of digestion. Besides, it reduces the tone of the stomach, in a manner which we cannot very well explain; relaxing its energy, and injuring, by sympathy, the gums, and consequently the teeth; and producing a train of evils too well known to the present generation to need a particular description.

LYING IN BED LATE.

[Original.]

'How much easier it is to preach than to practice,' say those who are too lazy to do either. But it unfortunately happens that the indolent are not alone in making this exclamation, or at least in feeling its force. Every one, who has at all studied the operations of his own mind, must have often found this contradiction in himself. He must have observed that—not in a single instance, but a thousand times over—he has been ready to proclaim, as important truth, that which he never in his whole life practised.

Nowhere, perhaps, has this contradiction been exhibited in a more glaring manner than in the poet Thomson.

After giving such a description of a fine summer's morning as is calculated to waken every human mind and soul to sympathy, he concludes with the following beautiful lines:

> 'Falsely luxurious, will not man awake,
> And springing from the bed of sloth, enjoy
> The cool, the fragrant, and the silent hour,
> To meditation due and sacred song?
> For is there aught in sleep can charm the wise?
> To lie in dead oblivion, losing half
> The fleeting moments of too short a life,
> Wildered and tossing through distempered dreams!
> Who would, in such a gloomy state, remain
> Longer than nature craves, when every muse
> And every blooming pleasure waits without,
> To bless the wildly devious morning walk?'

And yet—would you have believed it?—no man clung to his bed with more determination, after the sun was up, than this same poet Thomson. He is known to have lain dozing, in some instances, well nigh half the forenoon; and never, so far as we can learn, was an early riser.

For ourselves, we do not know that we are justly chargeable, by any who know us, with this sort of guilt. The complaint has been that we try to get people up at four o'clock in the morning, just because we are addicted to the habit ourselves; thus making ourselves the standard.

But we do not make ourselves the standard. The propriety of rising at four o'clock—especially in spring and summer, to say nothing of winter—has been found most salutary, and, when the habit is once established, most agreeable, to thousands besides ourselves.

We have little expectation, however, that what we may say about lying late in the morning, will have much influence with the mistaken sons and daughters of pleasure. They are too often beyond hope. Nearly all that can reasonably be anticipated is, that here and there a parent, a guardian, or a teacher, will awake to reflection on this subject, and be led to make a little effort in behalf of those who are not yet 'spoiled.' And *it may be* that *some*

few of our younger readers, seeing their danger, may be led to escape, by a desperate struggle, from the chains of a habit which is already beginning to blanch their very countenances.

Rising early enables one to 'take time by the foretop.' Whether life's object be business or recreation, he who gets up in season secures the prize. There is no such thing as describing, in language, the pleasurable feelings—the exhilaration, if we may so say—which 'the cool, the fragrant, and the silent hour' of morn, affords to him who is fairly awake and up. We do not positively insist on his *going abroad* at dawn, as many do; but we can assure him that creation has beauties, even thus early. There will be heard the sweet music of several of the feathered tribes of the field and forest, to say nothing of the shrill voice of chanticleer, and the turkey's louder but less musical gobble. But let every one be up—let him have fairly performed his morning orisons *within*, as earnestly and as devoutly as some of his 'fellows' have done it *without*, and laid his plans of action for the day before sunrise—and let him be prepared to go forth, at least with the sun's earliest beams, and breathe the sweetness and enjoy the fragrance; and for once 'live' while he *does* live.

Could people believe that they actually lose, in pleasure, by lying abed late, there would be hope in our case. For though the present generation should be little affected by such a belief, the next would unquestionably be gainers by it. Not a few would train their dependants to a wiser and better course than that of dozing for two full hours after the sun has risen.

How people can be willing to lose the happiness of seeing the sun rise, is to us inconceivable. There is not a scene more glorious in nature. And yet it is a scene which thousands seldom witness, some we fear never; though posterity, should the world grow wiser, will not believe it. Franklin once wrote an article for the benefit of the loungers in Paris, in which he endeavored to prove that the sun gave light *as soon as he rose.* And whatever might have been the fact with an European sun, in the last century, it is undeniably true of our own American

sun, in 1835. Would that people knew it, and would use its light and rejoice in it, instead of 'dissipating' their bodies and souls, unnecessarily, over candles and lamps. The use of the latter is sufficiently injurious, during the hours in which their use is unavoidable. Let Paul's denunciation of *chambering*, which, according to some, means lying abed too much or too late, have some little claim to our consideration, if nothing else will move us.

But there is one important point to be gained in the first place. People will never rise early till they can be induced to go to bed early. Mankind must and will have sleep, and they ought. If they sit up all night, they must sleep the next day. If they retire at twelve, they cannot, and they ought not to rise before six.

These two things, however, late going to bed and late rising, stand in the relation to each other of cause and effect. If a person can be made to retire early, and persevere in the habit, he will soon, in most cases, find less difficulty in rising early, especially if he has a strong will, and a good share of moral courage. On the other hand, he who makes a persevering effort to rise early, and succeeds, will find himself sufficiently fatigued, when night comes, to go to bed. This will be the case especially if he obeys at all the indications of nature.

It is indeed true that we may compel nature to waive for a few hours her claims. When we find our eyelids beginning to droop, we may call for the exhilarating cup or bowl—no matter whether the essential material which it contains comes from China, Arabia, Turkey, or our own tortured fruits and plants—it is near at hand, and easily sipped. Social conversation, too, especially on the lighter, not to say the more sinful topics, may aid in keeping us wakeful. In short, the devil is not wanting in devices.

The studious and sedentary may sally out and visit the 'house of refreshment,' or the 'confectionary,' and engage in—we know not what—besides an oyster supper, a smoking bout, a game at cards, or the emptying of a few bottles of Champaigne; perhaps in deeds of darkness, against which 'walls and beams,' and ceilings, had they vocal organs, would 'cry out.'

The young laborer and mechanic, after the fatigues of a day have been carried to a point which demands rest, can caper till midnight, and perchance two or four hours longer, to the music of a violin, played by some idle, if not dissolute fellow, and joined, as we were going to say, by some of the 'softer sex;' but the application of the word softer, in this connection, would be so glaring an abuse of language, that we will not venture it.

Even the middling and the aged, in plain country life, can contrive some method of putting off the hour of retirement, instead of following the clear indications of nature. They can go abroad and stay till they are roused at midnight by the cry of 'Fire! Fire!' and hurried home just in time to see their dwellings in flames, and a part if not the whole of those whom God had committed to their care, by night as well as by day, shrieking for help, or beyond the reach of hope.*

Should the latter class of persons chance to reside in city or town, where watchmen are more numerous, and life if not property therefore a little more secure, there is still a way of propping up the falling eyelids. They can join in large parties from evening to evening, leaving home about the time when they ought to go to bed, and staying abroad till twelve, indulging in a species of mirth and mirthful conversation, somewhat different from that in which the Master whom many of them have ostensibly chosen, was accustomed to indulge; and glutting themselves, oftentimes, with oysters, wine, and fruit. Let those, however, who belong to temperance societies, and to societies still more important and sacred, and yet indulge in these practices, beware; for there is a Judge on high, and a righteous Ruler in the heavens.

In short, if there be an individual who wishes to reform, and become an early riser, we repeat it, let him settle the point as an indispensable preliminary, that he must

*We have before us a long catalogue of 'casualties,' as they are sometimes called, of this kind. Hundreds of children have been burnt up in the United States in this way. It is said that in Westminster, a part of London containing less than 200,000 inhabitants, 100 children were thus destroyed during a single year. When will parents learn to stay at home, and take care of the souls and bodies of their children in the evening; and at least take care of their fires?

go to bed early. If, notwithstanding this, he finds that he still wakes too late in the morning, let him spring out of bed the instant he *does* wake; and let him do this at the end of the first nap. If it happens to be *too* early, let him go to bed the sooner the following evening.

We have said nothing, or next to nothing, of the *economy* of early rising; nor have we said much of the *sinfulness*, technically so, of oversleeping; nor of its danger to health. All these points might, however, be profitably discussed in our pages.

[For the Moral Reformer.]

PHYSICKING.

Mr. Editor:—I am very glad to see the remarks in your number for April, on the practice of 'physicking' in the spring, so common in some of our communities.

In the neighborhood of my residence, an interesting case of the kind occurred not long since. The most stupidly ignorant man in the whole township had been in the habit of gathering, early in the spring, from the fields and forests, various roots, and of selling them, tied up in bundles, to be brewed into a *diet drink*, which he recommended, and which of course was generally regarded as '*an excellent sweetener of the blood.*' The profits arising from this traffic were customarily expended for some sort of intoxicating liquor, which the 'doctor' preferred to the roots, as a sweetener for his own blood. On one occasion he sold a large quantity of his roots to a mechanic, who determined that his whole family should have the benefit of them. The mass was brewed in a large kettle, then sweetened with molasses, and fermented with yeast. The morning after the *health-giving* liquor was prepared, the household were summoned together to partake of it, which they are said to have done very liberally. In a short time the house was like a cholera hospital; every individual having been thrown into a most violent vomiting and diarrhœa. At the

close of the day, the efforts of nature had worked off the poison, and with the aid of some soothing medicine, the self-sickened patients were rendered comparatively quiet, though in a state of extreme prostration.

I know a lady who gives her two daughters a dose each of cathartic pills, at short intervals, sometimes once a week, sometimes oftener, to *preserve* them from being sick, that is, on the principle of forestalling disease; and as she does not know at what time this enemy of human comfort will attack her beloved children, she administers the panacea at no distant periods, to prevent him from getting a fair foothold in their constitutions. One of them looks feeble and sickly; the other, whose diet has been habitually plain for some years, withstands the drugging better. She, however, shows marks of injury in the gradual decay of some of her once beautiful teeth. The medicine is a composition, made according to a formula given to the lady by a distinguished physician, who assured her that the calomel in it, combined as it was with other materials of the right sort, could never do injury, but, by anticipating disease, must always tend to the preservation of health!

I once knew a man, who, for more than twenty years, took a little calomel every evening at bed time to *preserve* his health. During this period he had a sickly aspect, his health was slender, and his breath exhaled a foul and almost cadaverous odor.

What deep ignorance and infatuation still shackle the human mind in this day of light; and how little are the principles understood which should guide us in the administration of medicine! Every one ought to know, that, in the healthy condition of the body, medicine, properly so called, cannot be taken without disturbing and exhausting, more or less, the vital forces; that for slight derangements of health, a suitable regimen is better than medicine; and that, for the purpose of preventing disease, plain food and drink, in temperate quantities, should be put into our veins, rather than poison. Let the Moral Reformer speak again and again on these subjects.

Yours truly, R.

REMARKS ON DRESS.—No. IV.

[Original.]

We received, sometime ago, from a highly intelligent gentleman in one of our sister cities, the following communication :

'If it would not be foreign to the object of the "Moral Reformer," I wish you, or some of your correspondents, would give us an article on night-caps. I am satisfied, from several years' observation, that a large majority of persons, who suffer from periodical head-ache, have brought it on and perpetuated it by wearing night-caps. If your attention has been called at all to the subject, I think you must have come to the conclusion that the practice is *prejudicial to health*. I believe in the Father's Legacy—"Keep the head cool, and the feet warm."'

So do we, as the writer of the foregoing paragraph will have found, ere this, by our remarks in No. 3 of the Reformer, on hats. That all, or even a majority of those who suffer from periodical head-ache, have brought it upon themselves in the manner which our correspondent mentions, we think quite doubtful; though when it is induced by other causes, the wearing of night-caps may have, and probably has, greatly aggravated it.

On this subject the reader will allow us to introduce two extracts; one from Macnish's 'Philosophy of Sleep,' a work in high repute both in this country and in Europe; and another from 'Willich's Lectures.'

'On going to sleep, all sorts of restraints must be removed from the body; the collar of the night-shirt should be unbuttoned, and the neckcloth taken off. With regard to the head, the more lightly it is covered the better. On this account, we should wear a thin cotton or silk night-cap; and this is still better if made of network. Some persons wear worsted or flannel caps; but these are never proper, except in old or rheumatic persons. The grand rule of health is, to keep the head cool, and the feet warm; hence the night-cap cannot be too thin. In fact, the chief use of this piece of

clothing is to preserve the hair, and keep it from being disordered and matted together.'

Willich remarks as follows:

'In all countries, the man who lives at his ease carefully covers his head with a warm night-cap; he spends perhaps one half of the day, (i. e. of the twenty-four hours,) in this unnatural dress, and prepares his head for frequent colds at every sudden change in the atmosphere. Besides, weakness of the head, pains, eruptions, local plethora, or fulness of blood, loss of the hair, lethargy, and at length stupor or insanity, are often the effects of this imprudence. A practice so injudicious and hurtful deserves no imitation.'

It is scarcely necessary for us to repeat, what Macnish has more than intimated, that there is no earthly reason for wearing night-caps at all, except on account of the hair; and that, if any covering at all is used, the lighter it is the better.

[For the Moral Reformer.]

MANAGEMENT OF THE SKIN.

To communicate, in a popular form and useful manner, that knowledge of the functions of the skin, which is necessary to health, and ought to be familiar to every body, would be to repeat what Combe has said, in his work on Health and Mental Education—a work, the contents of which, it is hoped, will soon be too familiar with readers generally, to require to be repeated by the Moral Reformer.

It may be proper, however, to repeat, that the office of freeing the body from excrementitious matter is divided between the bowels, the kidneys, the lungs, the liver, and the skin. It is computed that we exhale through the skin—that is, by insensible perspiration—from two to three pounds of fluid in twenty-four hours; an amount of labor, considerably greater than is performed by either of its fellow organs. Accordingly

when the insensible perspiration is checked by cold, an additional burden is thrown on those other organs, and one or the other may become diseased, according to its previous relative weakness.*

Few, probably, have failed to observe, that a dry skin, more than usually sensible to the fire (owing to closed pores) is one of the most common symptoms of disease. Now since the skin is so important an organ, since it can be more easily and directly operated upon than any other, it seems strange, that so little attention is paid to keeping it in healthy action; and especially that physicians pay so little practical regard to it in the treatment of disease. Things are somewhat different on the continent of Europe, where, according to the testimony of Combe, the vapor bath and friction enter into the common prescriptions of physicians. And he thus testifies to their efficacy:

'The vapor bath is thus calculated to be extensively useful, both as a preservative and as a remedial agent. Many a cold, and many a rheumatic attack, arising from checked perspiration, or being exposed to the weather, might be nipped in the bud by its timely use.'

The inquiry, why means so simple and efficacious for preserving and restoring health are so frequently disregarded by physicians of our country, might bring us to results humiliating to our common nature. The Boston Medical Intelligencer, (of many years ago,) speaking of the vapor medicated shampoo baths in use among the Hindoos, acknowledges their utility in curing disease, and superseding the use of medicine, but treats them as 'too troublesome' for use.

But I fear, that another reason for their neglect must be acknowledged. It is well known, that they first came into notoriety in this country in connection with the name of a noted empiric, with which they are still intimately associated in the public mind. They who had not particularly observed with what obstinacy scientific

* This view is very just, and affords an explanation of the phenomena of taking cold.—Ed.

and professional pride ever relucts against the appearance of being indebted for anything to the uninitiated, would hardly credit the weight of this consideration in the present instance. But it is unworthy of the age—an age, in which it is so generally understood, that we are indebted for the most important suggestions and improvements to self-taught men; and that a privileged body, by its very constitution, lies under a vast disadvantage for originating anything important to the public welfare:—an age in which other professions have been subjected to a pretty thorough public scrutiny, and have been obliged to confess, that they owe to this scrutiny, their advancement beyond the barbarism and superstition of the dark ages. Why should any profession hesitate to acknowledge, that, as men, they are governed by principles which are common to man?

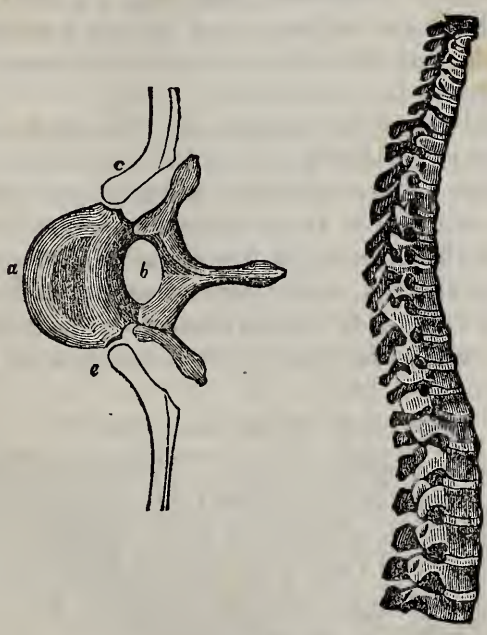
I make these remarks with no other than friendly feelings towards those to whom they particularly relate. But I wish to see literary and scientific men ready to acknowledge that an illiterate and self-taught man might have anticipated them in getting hold of a thing of importance. After learning something of the functions of the skin, and the reputation in which the means of operating upon it, such as the vapor bath and friction, are held almost throughout the eastern continent, I see nothing unaccountable in the fact, that Thomson and his disciples should often succeed in curing disease, where scientific practice has failed; notwithstanding they seem to think it necessary to use lobelia, cayenne, and hot drops, in almost every case. Let not their more scientific rivals calculate too largely on the blunders they may commit, for want of a fuller acquaintance with physiology. Time will correct the error. The overhauling of ancient systems is the watchword of the day: and 'revolutions never go backward.'

In eastern countries, so intimate is the connection in men's minds between cleanliness of person and purity of morals, that ablution is raised to the dignity of a religious rite. The connection is more than imaginary. In so far as we can supersede the necessity of drenching

the stomach with nauseous, acrid, stimulating drugs, by an agent which sensibly removes impurities from the system, equalizes the circulation, and soothes the mind, we make a positive gain to the cause of morality.

In closing these remarks, permit me to recommend, as the substance of the attention due to the skin, to rub the body thoroughly with a flesh brush or coarse towel, daily;—and weekly, if not two or three times a week, to take the warm or vapor bath, rubbing the body thoroughly dry afterwards. In summer, the cold bath may be substituted, provided no chilling sensation, but rather a glow of warmth, is found to follow. W. N.

LESSONS IN ANATOMY.



I.—ACCOUNT OF THE SPINE.

HERE is a side view of the SPINE, or spinal column, as it is sometimes called; and a perpendicular view of one of the *vertebræ*, or pieces of which that column is com-

posed. The single vertebra is of course represented on a much larger scale than the *column*.

The spine consists of twenty-four separate pieces, or vertebræ, piled one above another. The pile or column is curved, if you view it sideways, as in the picture; but straight, if you look at it from before or behind; at least it should be. But we find very few of either sex, especially females, who have not twisted this beautiful column out of its natural shape, by bad habits of sitting at work, writing, or study, by standing too much, or by bad modes of dress. We do not believe that, in this community, one female in ten has a spine exactly in the natural shape; or one male in three.

The spine is a very important part of the human system. It supports the head; serves as a fulcrum to twenty-four ribs; contains the spinal marrow; sends out thirty large pairs of nerves; performs a great many curious and important motions; and affords a fixed point for —we know not at this moment how many muscles—perhaps one hundred.

A volume might be written on this single portion of the frame-work to the house which we inhabit; but we have no room to say anything more at present, except just to observe that *a* represents the body of one of the vertebræ; *b*, the hollow for the spinal marrow; *c*, a part of one of the ribs; *d* the spinous process, as it is called, running out behind, to which muscles are attached; and *e*, the place where the ribs, by their union with the spine, form a joint.

II.—ABUSES OF THE HEART.

By abuse, we mean injury. Whatever injures the heart, is an abuse of it. Now this organ is the seat of life, and should be preserved very carefully; for it is more easily injured than almost any other in the body.

When we indulge any bad passions whatever, the heart beats faster; it is consequently soon overworked and injured. When we sit in a crouching position, whether to read, write, knit, sew, or work at any of the mechanical employments, we compress or confine the heart, and thus injure it. When we exercise too long

or too violently, and make it beat faster than it naturally would, we overtask and injure it. When we overheat ourselves, the same evil follows. So it does when we go without sleep. The heart in such cases beats faster and faster, and, until we sleep again, we have a sort of diminutive fever; and all fevers wear out the vitality of this organ. But we injure the heart, most of all, when we receive bad substances, especially bad drinks, into the *stomach*. Do you ask how things taken into the stomach can affect the heart? We will endeavor to tell you.

The heart, as we have seen in former numbers, has four hollows or cavities; and these cavities are lined with some of the most delicate membrane in the whole body. It is so tender and sensitive that a drop of spirits, if it could be dropped on it, would probably cause an inflammation that would terminate in death.

The blood should be made of a bland, milky fluid, formed from our food, and called chyle. If we eat bad, heating, or irritating substances, they may perhaps injure the chyle, and, through the blood, affect the heart a little; but not in any very great degree. But if we *drink* improper substances, it alters the case very materially. Do you ask why?

Fluids are not usually digested. Instead of having anything to do in forming chyle, or mixing with it, except just enough to assist in forming it, they are carried out of the stomach by little vessels all over its surface, without ever reaching the place where the chyle is formed. They go 'across,' as some would say, into the blood vessels, and thence to the heart. If we drink tea, coffee, ale, beer, cider, wine, or spirit—substances all of which contain more or less of medicine or poison—they go, almost unaltered, into the blood vessels, and mix with the blood, and, in a very few minutes, they are in the heart, irritating and fretting it, and wearing out its vitality.

Bathe the arm, tough as the skin is, in the warm blood of a person who drinks rum or cider, and keep it bathed in it for a considerable time, and you would prob-

ably redden and inflame it. Do you think, then, that the tender surface of the heart, the arteries, and the veins, can escape uninjured? If you do, you are mistaken.

Mild, bland water—cool, but not too cold—is the only safe drink. Weak tea, coffee, and small beer, are next in point of safety, because they are principally water, with only a trifling mixture of medicine or poison. But ale, cider, wine, and, above all, spirits, are very bad indeed. To drink them is a species of suicide; for it no doubt shortens life. We do not undertake to say which would be the worst, to kill one's self outright with a pistol, say at sixty-five years old, when he might otherwise have lived five years longer, or to shorten our lives five years, by injuring the heart, the centre of all motion and vitality: though we do not think it would be a very hard question to solve. But both would be suicide, undoubtedly; and both kinds of suicide, especially the latter, are very common, even among people of the very best intentions.

We believe that the sum total of the years of human existence, cut off by bad drinks—in one individual two, in another five, in another ten, and so on—if it could be ascertained, would astonish those who have not reflected much on the subject. At some future time we may attempt an estimate.

BATHING.

[Original.]

A young man of great promise, in whose welfare we take a deep interest, inquired of us not long since, for information on the subject of bathing. The following are extracts from his letter; and a few remarks of our own, preliminary to a full reply.

Permit me to ask for information on a topic which to me appears of considerable importance. It is the subject of bathing.

I have been in the habit, during the past winter, of taking a warm bath once in three weeks. Is this too often to follow the year round,

or not often enough? I generally use water about as warm as I can comfortably bear. Is that too hot? And what baths, hot or cold—and if hot, how much so—are best for the coming season? I stay in the water about three-quarters of an hour. Is that too long? The water is salt. Is that better than fresh?

Do please to write me a few lines, or if this be too much, please to refer me to some book that treats of this subject, that I may know what to do in my own particular case. I do not like to expose my gross ignorance; for the saying is, 'He is in some degree wise who conceals it.' Any information or advice, which you may please to give, will be received with gratitude by your friend, H***.

Taking this letter as a sort of text, we might write a large volume, instead of a brief reply adapted to the pages of a work like this. We might combat, with good reason, the pernicious maxim which our friend quotes, that it is wise to conceal our ignorance; a maxim which, if followed, would keep the world in its infancy at least six thousand years longer. Then we might complain bitterly that the members of a profession, whose object should be the promotion of the public health, do not take more pains to diffuse information in regard to the common means of preserving health. How is it that not one person in ten in the community ever heard, from the lips of his physician, while in health, a single word about bathing? Have physicians, then, nothing to do with disease, except in curing it? Or is the universal neglect on this point, to be traced in any measure to the fact—a well known one—that many physicians are too poor to devote their time to gratuitous services of this kind; and as a mistaken public sentiment will not permit them to be paid for preventive labors, they are driven to the necessity of overlooking them? But if this is the cause among nine-tenths of the profession, how is it with the remaining tenth? Are there not a few who do not feel the pinching hand of poverty? Why are they not striving to remove more of the causes which are perpetually swelling the streams of every form of intemperance, and the floods of disease? Is it wise to sit in our easy chairs, or on our sofas, while

so much needs to be done? To hope for large improvement in the condition of humanity, from the labors of the great body of our physicians, as they are now employed, is as absurd as to hope that a mighty river could be annihilated by removing the waters from its bed near its mouth, while its tributary streams flow in as usual.

Physicians might do an immense amount of good by inculcating among the families who employ them, sound principles in regard to health. On no point would their information be less liable to perversion than on the subject of bathing. People must see the importance of a clean skin, if once shown its structure and functions; and some at least would profit from the information.

Why is everything attended to, in the education of our youth, but that all-important part of education, without which everything else is nearly useless to the possessor—we mean the art of preserving health?

The letter from which we have made the foregoing extracts, comes from a young man who has been brought up with a great deal of care, and fitted, as his friends supposed, for a sphere of active usefulness. His very letter—in a most beautiful and delicate hand—indicates the delicacy of his sentiments, and the finest moral susceptibilities. Yet here he is, at twenty years of age, trained to the great scuffle in the world after property, and, as is usually supposed, with correct moral principles to keep him from making shipwreck of his reputation, but without the least knowledge of the means of managing his own physical frame. He inherits *scrofula*, as we learn from one part of his letter, but has not the remotest idea of what he ought to do to prevent the developement of what he cannot expect, when once developed, will be easily cured. He bathes *once in three weeks;* but he does not know whether this is *too often* or not. He remains in the bath *three quarters of an hour;* but all is done at random; he knows not whether this is too long or too short a period. He uses *salt water;* but whether it is better than *fresh* water, he is wholly ignorant. And as if he never heard or read a word on this subject, on which he could rely, in his whole life, instead

of going to the family physician, comes to us, strangers almost—in rather a cowardly manner, it is true, but what is better than to sit still and perish, he *comes*—and asks for information.

These preliminary remarks have been extended to such a length that we, too, like the multitude of physicians, must leave the public, and our friend among the rest, to grope their way in their accustomed ignorance and darkness another month, when we promise an article on the subject of bathing, which we hope will afford valuable practical information. Meanwhile we beg leave to refer our correspondent, and all others concerned, to an article on the 'management of the skin,' in this number; to the 'Annals of Education,' vol. III. pages 315 and 344; and to an excellent work by the late Dr. John G. Coffin, of this city, entitled 'Discourses on Cold and Warm Bathing.' To these we might add a volume on bathing, by Dr. Bell.

TWO GREAT EVILS.

From the Sabbath School Instructor.

APOTHECARIES' CONFECTIONARY SHOPS.

It is truly distressing to witness the cloaks under which vice hides her deformed and hideous head. In our city we have a number of apothecary shops, which are kept open on the Sabbath, for the *express* object of supplying the sick with needful medicines. How benevolent! But, reader, be not astonished when you are informed that where one person visits these shops out of necessity, a dozen visit them to get a glass of soda, mead, &c., or to purchase confectionary articles, an abundance of which is constantly kept for sale. And it would not be far from the truth to say, that where fifty cents are taken for medicine, twenty times that amount is taken for something to drink or to eat, in the shop.

Nor is the *benevolent* vender alone in the sin of Sabbath breaking. O, no! Many a youth finds his way there, to while away his tedious hours, and to converse on subjects ill fitting the holy day. Ought not the city authorities to be invested with power to put a stop to the opening of shops for such objects on the Sabbath? Better, far better permit the licensed retailer to open his door for visitors on this day; for then, we verily believe, not half the injury would be done, nor the amount of sin committed. Shame would deter the young from visiting a grog shop, when, by entering an apothecary's confectionary establishment, they can conceal their object beneath the garb of necessity.

Away with such hypocrisy! Bring such deeds of darkness to light, ye who observe them. For our own part, we are determined to use our influence, as long as God spares our life, to break up the haunts of dissipation, whereby the young are lured astray. Nothing sickens our spirits more than to see the apathy manifested in regard to the welfare of the young. Nothing grieves our soul more than to witness the arts and devices practised to rob the pockets of the rising generation, and to destroy their health, debase their minds, and ruin their souls.

We know that we shall offend some individuals by being plain in our language; but if we did not expose sin and crime, the very stones of the street would cry out against us. Who that have the welfare of the young at heart, will not unite their efforts in pulling down these strong holds of Satan? If they do not, what will be the end of such daring, heaven-provoking sins?

LADIES' DRAM SHOPS.

Who would believe that in the city of Portland there were houses of inebriation fitted up expressly for the ladies? Strange as it may appear, it is a fact. But why have we not heard of them before? Because interest muffles the press. We know of no paper in this city that dares to come out openly and rebuke sin. They

will do it in a pleasant, coaxing way, and what does it effect? Nothing at all. It lulls the seared conscience, while hundreds are going to ruin. Where is there an instance in which a paper in this city has come out decidedly against those caterers for hell, confectionary shops? While scores of our youth are ruining their constitutions, and depraving their minds day after day in these moral nuisances, not one political or religious press has sounded the alarm.

Now—shame on our city for countenancing such things—we have confectionary shops expressly for the ladies to eat and to drink in. But, instead of calling these haunts of dissipation by their right names, the soft, mild, inviting name of 'LADIES' SALOON,' is given to them. And there are scores of ladies, who call at these places for a glass of soda, wine, cordial, &c., who would be ashamed to be seen in a licensed grog shop. We have been told by a gentleman who lives in the neighborhood of one of these nuisances, that dozens of ladies meet there at a time. We say again, shame on our city for countenancing such things. Law ought to put a stop to the opening of such places of resort. Every voice should be raised against them. For one, we are determined to wage a constant warfare with evils so alarming. What facts we can gather shall be made public, strike where they may.

We understand there is yet room for more confectionary shops to be established in this city, and that in the course of a few months new ones will be opened, to be fitted up, we presume, with their 'Ladies' Saloons.'

Are people aware of the injurious effects of confectionary on the human system? Are they sensible of the impure language that is constantly contaminating the visitors of these places? If so, why this lethargy?

LETTER TO THE EDITOR.

The truth that the body is the only medium by which the soul communicates with earth, if not denied, is strangely overlooked.

What the harp, guitar, flute and organ, broken or untuned, are to the musician—the body, with its wonderful and scrupulously delicate functions, disabled or disorganized, is to the mind and heart.

'A sound body for a sound mind:'—here is the secret of a full, and symmetrical, and holy appropriation of a man's physical and moral energies.

The frame-work of the massive steamboat must, for strength, be in proportion to the power of the engine, or the working of the latter will speedily break down the former. An active mind in a feeble body does the same.

Now, sir, if it be your design to help, by the inculcation of well established and common sense principles, the building up and waxing mighty of the physical constitutions of the coming millions of our nation, I most cheerfully bid you a holy and successful speed.

The facilities for intellectual and moral training, are multiplying almost beyond degree. Without some instructions of the kind you propose to impart, the physical constitution will soon be overworked. These facilities for propelling mind will prove as fuel to the steam engine —they will increase action only to cause a speedier and more appalling ruin to the frame-work which sustains it.

He who does anything by publishing and revealing to our families, especially to our wives and mothers, judicious and *healthful* knowledge on physical education, is helping on the salvation of our country and the world.

May the Moral Reformer go forth as an enlightener and a purifier. May it wage a fearless and all-triumphant war against the fearful and prevailing errors respecting diet, dress, exercise, amusement, reading, study, and morals.

In behalf of the purity of the body, as well as the sanctity of the soul, let your pen give a full and certain sound.

Follow implicitly and fearlessly the dictates of wisdom and prudence.

You say, with peculiar appropriateness, that the '*great work must be to enlighten parents.*' It is the rescue of the coming generations. It is the inculcation of the wholesome and ever prudential precepts of infinite wisdom, which will alone keep back the burning tide of shame. In this amazing work, the aim should be *prevention.* Here stand fast. Hold no alliance with an ultra, because timid, caution; and be as far from parleying with an overleaping, because excited and inconsiderate, radicalism. Draw your arguments from the great arsenal of virtue, the Bible.

The signs of the times are portentous. Amid the numerous forbidding or doubtful gatherings of the clouds in the moral heavens, there are not a few emanations of light and hope.

May you be instrumental of urging home upon ten times ten thousand hearts the thrilling appeal of the apostle Paul—'I beseech you therefore, brethren, by the mercies of God, that you present your BODIES a LIVING SACRIFICE, holy and acceptable, which is your REASONABLE service.' W.

RECORD OF REFORM.

VALUABLE SCHOOL.—The school of Mr. E. M. P. Wells, at South Boston, is so truly what he styles it, a 'SCHOOL FOR MORAL DISCIPLINE,' that we make no apology for inserting a part of his prospectus.

Moral Education. This is the PECULIAR OBJECT of this school —to educate boys, not as if they were *physically*, but *morally*, men —men in infancy; and to teach them to act now on those same principles which they must or ought to act on in future life; to form (or if need be to re-form) moral character; to treat man as if he had a soul as well as a body, a heart as well as an intellect;

and as if existing not *for this* world, but *in* this world *for another;* not only as if he *were* the son of man, but as if he *must be* the son of God; not only to *give* power to the intellect, but to *direct* it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God, the holy influence of OUR FATHER.

In *Intellectual Education*—the object is, to learn to think; to reason; to investigate; to teach; and discover for one's self, rather than to write down on the voluminous pages of the memory, the acquirements of others, without making them our own.

Physical Education is a principal subject of practical as well as theoretical attention in food, exercise, air, bathing, the organs, and the habits. It is viewed as important, not simply for its effects on the body, but chiefly for its effects on the mind. *Most of the vices in life, and of the corruption of the soul, arise from a neglect of physical education.*

Studies.—The regular branches, are Reading, Speaking, Writing, Composition, Arithmetic, Geography, History, Grammar, and Lectures and Lessons in Natural History, Natural and Moral Philosophy, Chemistry, Botany and Geology. The extra branches are Latin, Greek, French, Phrenology, Music, Drawing, Book Keeping, Riding and Fencing.

The *Government* is moral suasion, rather than physical force. To show the reason for, and thus lead the mind to approve of, and to pursue the good.

Recreations are allowed in games of reflection, contrivance, agility, and athletic effort; but not of chance. Exercises in walking, gymnastics, barge-rowing, boat-sailing and swimming.

Conditions.—Boys are received for a period not less than one year. While members of the school, they must be wholly under the direction of Mr. Wells. During the first month, a boy is not to receive visits except by invitation, nor to make visits but by *particular* permission. If in good standing, a boy may visit his friends in the city every other week.

As regular vacations are chiefly for the convenience of the instructor, they are dispensed with, and quarterly visits out of the city, arranged to suit the convenience of individuals.

AN INDIVIDUAL REFORMED.—The following is copied from a letter just received from a friend. We rejoice to learn that efforts of this kind are made; and trust they will be multiplied.

W——— Manual Labor School, April 29, 1835.

Sir.—My attention has recently been awakened by perusing your 'Moral Reformer,' to the investigation of those laws by which our physical constitution is governed. Having been invited to lecture before the L——— Society, connected with this institution, I chose physiology for my subject, the analysis of which I give you.

I. *Preliminary Remarks.*—1. Laws of the Creator. 2. Confusion and misery always follow the violation of these laws.

II. *General Outline of the Structure of the Human Frame.*—1. Bones. 2. Muscles. 3. Skin. 4. Internal parts, particularly the heart and lungs.

III. *Health of Body, depending upon four things*:—1. Nutritious food. 2. Pure air. 3. Cleanliness. 4. Proper exercise.

I concluded with the following resolutions, drawn up principally for my own benefit; and recommended it to the members of the Society to adopt them, with such slight alterations as they might see proper to make.

1. Knowing that there are many kinds of food, in this age when the art of cookery is brought to such perfection, (if perfection it can be called,) which task the digestive organs, and afford but little nourishment,—therefore resolved, to select such food as is most nutritious, and easiest of digestion. Aware also, that it is equally injurious to overload the stomach, resolved, never to eat more than judgment dictates is for the health and vigor of the constitution.

2. Knowing that the blood, having circulated through every part of the system, returns into the right ventricle of the heart, and from thence is sent through the lungs, to be purified by the atmospheric air, and knowing that if the air is impure, the blood will remain impure, and thus be a fruitful source of disease,—therefore resolved, to keep our rooms ventilated, and never sleep in a tight room, without one or more of the windows being raised.

3. Knowing that cleanliness is productive of health, and that washing the skin removes the scurf, and gives freedom to exhalation,—therefore resolved, to bathe frequently in summer, and in winter, to wash the body in soap and water, at least once a week.

4. Knowing that vigorous and agreeable exercise, taken at proper times, causes the digestive powers to operate, and the blood to circulate freely, and gives tone and vigor to the whole system,—therefore resolved, to spend three hours daily in such exercise; and when the weather will permit, always in the open air.

Yours, &c. S. P. P.

Seaman's Aid Society.—We have received the Second Annual Report of the Seaman's Aid Society, in this city, from which we collect the following interesting information.

The association consists of benevolent ladies, whose object is—1. To assist in relieving sick and disabled seamen, and their suffering families: 2. To afford aid and encouragement to the poor and industrious females belonging to the families of seamen: 3. To co-operate with the Boston Port Society, for promoting the education of seamen's children.

The Society has a constitution, but it is too long for insertion in this work. Mrs. Sarah J. Hale is the President, and Mrs. S. Rhoades, Secretary.

This Society is doing great good. Had they done nothing else, however, but merely publish to the world, to the shame of those whom it concerns, that in Boston, no less than in other cities, 'the *shops*,' some of which are kept by persons professing themselves christians, pay female laborers 'only eight cents for making a coarse flannel shirt,' their labors would have been well applied. But they have gone much farther. They have not only said, 'Be ye warmed and filled,' but they have actually fed many hungry, and clothed many naked.

They opened, a year ago, a clothing store, and hired a female supervisor to take charge of giving out sewing to poor females, in the families of seamen, and attend to the sale of the garments. They paid, moreover—so the Report states—*seventeen cents* for making shirts of the same kind as those for which our *un*christian shopkeepers pay only *eight*. Thus they have assisted, in less than a year, about fifty poor women, most of them mothers, with children to support; having paid them $514 18. Besides doing this, they have distributed in charity $144 47, about $50 of which has been for the sick and suffering.

We have said that they pay more than double the usual shop price, for making shirts. The fact is, they pay about one third higher than the shops, for all kinds of work. They go on the principle of paying a *just price* for what they receive, as far as they know what justice requires: the only christian method of dealing with our fellow men of every class—avarice or parsimony to the contrary notwithstanding. They also believe the course they propose, to be the best way of distributing charity.

We wish them success. We wish they had a few Matthew Careys to sustain them. One Being we are sure, will bless their efforts; and to Him we can cheerfully commit them and their cause.

Temperance in Worcester.—A vote passed in Worcester, not long ago, 352 to 273, refusing licences for retailing spirits to taverners. At first, the innkeepers nearly all resolved to shut up their houses on the first of April; but we are informed that they have not kept their resolution. Perhaps the measure adopted in town-meeting was rather premature; but like the Salem affair, we have no doubt it will accomplish a great public good, in the end.

Tobacco as a Medicine.—A writer in a Vermont paper, the Vergennes Gazette, over the signature of Celsus, has been laboring, in a long series of articles, to prove that *wines*, *distilled spirits*, *tobacco*, &c. ought not to be used, either in health or *disease*. He need not spend much time in the overthrow of tobacco, as a medicine, for physicians of common sense seldom use it. And wine and spirits will soon—to a very great extent—be set aside also. What will our good friend Celsus say, when he comes to those two weaker narcotics, coffee and tea? Will he denounce their use?

More about Tobacco.—Several ministers in Dover, N. H. have pledged themselves to abstain from smoking, chewing, and snuffing, as practices not only expensive and unhealthy, but immoral. A society on the same principles was recently formed in St. Louis, Missouri. A newspaper at Kirtland, Ohio, has very lately come out with the opinion that coffee and tea never afford any nutriment to the human system; and in so doing, has given a heavy side blow at tobacco.

We are specially glad to see our brethren at the west coming right. They are robust, healthy, 'upright' men; and we hope they will soon stand erect, and walk upright, *morally*, as well as physically.

BOOKS AND PERIODICALS.

Dyspepsia Forestalled, &c., by Edward Hitchcock. Second Edition.—Professor Hitchcock is a strong man in the natural sciences generally, but in none more so than in the science of human life. Though his great object is to build up the internal, immortal man, instead of spending all our efforts upon the mere house of the mind, considered as such, yet he does not forget that the character of this same immortal mind is greatly affected by the

character and condition of its dwelling. In this view, he would have those for whom he writes take care of body as well as soul, and the former for the sake of the latter.

The fact that his work on Dyspepsia has already passed through several editions, aside from the commendations it has received, affords evidence that it possesses merit. It is a book that ought to be read. We wish it were made a text book, oftener than it is. And yet we greatly fear that without fixed principles in anatomy and physiology, the student of the work, excellent as it is, will be liable to make an ill use of it. It is not in trying a new plan of diet or exercise merely a day or a week, that we are to test its utility. Experiments of this sort require time. And even then we *may* draw wrong conclusions, if we are destitute of a knowledge of the laws and relations of our own constitution.

The Boston Medical and Surgical Journal.—This is a work which we cannot of course recommend to parents, generally, because it is intended for professional men; and a large proportion of its matter would be uninteresting, if not unintelligible to others. But there are articles in nearly every number, which every parent ought to see. Such, for example, is a series of articles signed W, in Nos. 6, 7, and 9; and which is but just concluded. At any rate, we beg all medical men to open their eyes to the subjects there discussed. Every practising physician in New England would derive valuable hints from most of the pages of that 'Journal.'

The Youth's Magazine, Cincinnati: Thomas Brainerd, Editor.—This work is improving, and its conductor is improving, too, in the art of taking the property of others before their eyes, without the formality of credit or apology. His prospectus, (much of it, at least,) the form of his work, and the material of many of his columns, are from Parley's Magazine. At first, he was accustomed to credit about one purloined article in four to *Parley*—not Parley's Magazine,—but of late, he does not deign so much as to give credit at all. We enter our protest against such conduct, come from whom it may. Are such men as these to become the teachers of the youth of the west, and to form the character of its rising millions?

MORAL REFORMER

AND

Teacher on the Human Constitution.

JULY, 1835.

JULY AND INDEPENDENCE.

[Original.]

To the citizens of the United States, and to those of one distinguished state of South America, July, in its annual return, brings with it a day of rejoicing and public festivity. We celebrate our INDEPENDENCE; our freedom from foreign domination or influence. We celebrate the day when we first resolved, nationally, that we were capable of governing ourselves; and that having not only the capability but the right of self-government, we *would exercise it—we would be* FREE.

Now we are by no means predisposed to undervalue even this sort of independence; though from the days of our boyhood we have been unable for the life of us, to divine how the practice of converting the fourth of July, every year, into a day of gluttony, drunkenness, debauchery, pecuniary waste, manslaughter and self-murder, could tend to perpetuate the remembrance, and above all the spirit of '76; or what connection there is between any or all of these, and national or individual independence.

We may possibly mistake in regard to our own patriotism, but if not, we are as strong friends of independence in the fullest and broadest sense of the term—independence physically and morally—as any of those who waste time in making bonfires, ringing bells, burning powder, or pronouncing lying orations; or who can look with compla-

cency on scenes which involve the loss of eyes, hands, arms, and lives; and of what is far more important, good habits, fixed principles, and firm moral character.

But we are *not* of the number of those who would willingly sacrifice time, and property, and health, and limbs, and life, and reputation, for a fictitious or imaginary independence—for a little outside show merely,—and that of a nature, too, which is disgusting rather than pleasurable. We would not, in seizing and holding to the shadow, let go and lose the substance, and sink into imbecility as individuals, and into oblivion as a nation, while a few half drunken beings in the shape of men are crying, HURRAH FOR INDEPENDENCE!

We wish to know, in the name of common sense, whether that nation is independent, 20,000 out of 14,000,000 of whose citizens are the victims of lust, 50,000 of drunkenness, 80,000 of folly in regard to dress, and more than 100,000 of downright gluttony, ANNUALLY.

We would like to inquire whether that nation is independent, whose citizens cannot perform their duties to God and man without expending annually $10,000,000 for the 'Arabia bean,' $10,000,000 worth of time in preparing it, and $8,000,000 in buying and preparing an intoxicating plant from China; to say nothing of the tenfold greater expense and the tenfold worse moral results of tobacco, opium, ale, cider, wine, and ardent spirits;—and all this, too, when we have a substitute and more than a substitute at our very doors, ready prepared by the hand of the Creator—and which costs nothing of property, health, and reputation.

We would ask whether that nation is independent, that has within its very bosom, under its acknowledged control, and in the sight of God, angels and men, 2,000,000 colored persons in actual SLAVERY.

We wish to know, also, whether that nation is independent, which has in the very heart of its population, and in a single state, 100,000 electors who can neither read nor write; and in the whole country at least 1,000,000, whose votes can be bought by any and every contemptible wretch who would ride into a place of honor or profit on the back of ignorance and servility.

Above all, is that nation independent which, while it boasts of its freedom, has 1,500,000 children, between the ages of four and sixteen years, destitute of the means of common elementary instruction?

Lastly, is that people independent whose master passion is avarice—who worship day and night in the courts of the shining god; and who cease not to echo and re-echo his praises from the cradle to the grave—from the early dawn of existence, till the sun of life has set forever in the darkness of a pit worse than bottomless?

But we would come a little nearer home;—from queries national, we would descend to queries individual.

Is that person independent, who cannot satisfy the demands of a rational appetite without having half a dozen persons employed half of each day in torturing nature's plain, simple, healthy viands into instruments of dyspepsia, fever, liver complaint, and consumption?

Is he independent who cannot eat bread unless it is just from the oven, hot enough to burn out his very vitals; or meat, unless it is rendered diseased by stall feeding and cramming, swims in gravy, and is covered with mustard and pepper?

Is it a mark of independence, when a person cannot drink nature's purest, simplest, best—nay, her *only* beverage—until it has been poisoned with a foreign narcotic herb, or embittered with some filthy drug, or mixed with from 4 to 50 per cent of rank poison?

Is he the independent man—whether he ploughs or preaches—who cannot speak till his sounding box has been besmeared with snuff, both internally and externally; or until he has converted his mouth into a sty, his nose into a chimney, and his lady's parlor floor and atmosphere into something which has no name in the English language?

Is he the independent young man, or she the independent young lady, who cannot forego the delights of celibacy, till able, not only to ride to church but into the garden in a coach and six, maintain a dozen domestics, and dwell in a palace?

Is he independent who cannot walk on the legs which nature gave him, except in dog days, four rods, without

being clad in a Greenland dress, for fear the air should hold in solution some straggling particle of moisture, which might reach his lungs; nor without India rubbers to keep the dew from the thick cuticle of his feet; nor ride, unless the carriage is so tightly covered as entirely to exclude the air?

Is the robust young man of eighteen or twenty, independent, who cannot go abroad in winter without wrapping himself up like an Egyptian mummy, in a cloak without sleeves; or cannot walk in summer without an umbrella?

Is she the independent mother, who has so much to do, of greater importance, that she cannot find time to take care of her own babe; but must leave it to the disposal of those who will only take care to ruin it?

Is she the independent, valuable, and happy housewife, who cannot, for the life of her, break an egg shell without her husband to help her; or bring the salt cellar without a dozen servants; or, above all, stoop so low as to wet her delicate hands in dish water?

Is she the independent female who, (worse than the ladies of the Celestial Empire, that only brace their feet, or the parents of Charles II. that only braced—with *steel boots*—his feet and legs,) under the idea of affording support to her chest, dresses so tightly as to restrain the motion of those vital organs the lungs, and thus prevents the free circulation and proper purification of that crimson tide whose purity is indispensable to cheerfulness, happiness and health?

Are they the independent pupils at school who cannot study unless their books are prepared in the way of question and answer; and unless, to prevent mistake, the questions and their appropriate answers are *marked* by the kind, indulgent, and *excellent* teacher: and who cannot read, either at home or at school, a book which is not two thirds filled with pictures, and in which every thought is not presented in language so plain as to save all trouble of looking into a dictionary?

Are they independent, in short, who, though they cannot deny themselves the smallest gratification, in compliance with the requisitions of God's laws, or to promote

the happiness of their neighbors, will yet submit to die, by thousands and by tens of thousands, the willing martyrs to the tyrant Fashion, however unreasonable may be her mandates, or however arbitrary her decrees?

Lastly—for we must come to a conclusion, though our story is not half told—is he the independent man who takes all his opinions, in religion even, upon trust, (though responsible to God only, and his own conscience;) who cannot think a thought that is not in his Bible, his prayer book, his hymn book, or his Sabbath school lesson; and who, if he ever gets to heaven, will get there holding to the arm of his minister, his deacon, or some pious friend, whom he has suffered to think for him?

ON BATHING.

[Original.]

It is not a little surprising that while water is distributed over the earth almost as liberally as air, comparatively little use is made of it. In the form of spring, rivulet, river, pond, lake or sea, it nearly every where presents itself; and as if to bless us still more abundantly, it is precipitated from the atmosphere frequently, in the form of dew, rain, hail or snow. Only a little labor, with a slight knowledge of chemistry, is necessary to extract it in smaller quantity at any moment, not only from atmospheric air, which always holds it in solution, but from many surrounding substances. Nor is this all. If every other source were to fail, we have but to displace a little of the earth on which we tread, and in most cases the crystal fountain rises up to meet and minister to our necessities.

Can it be that this substance, for which such liberal provision is made by the great Creator, is of so little consequence to man, that instead of making a free use of it, he is justified in daily and hourly avoiding it? True, he is constantly dependent on this silent but unos-

tentatious benefactor, whether he desires it or not. The atmosphere could not long be breathed, or if breathed, would destroy us, were it not for the water it contains. Our blood, which now carries health and life to every part of our bodies, without a constant recruit of water, would soon be an equally effectual minister of disease and destruction. Our bodies, neglected as they now are, would be filthier still were our garments *never* washed;—and how could we boil our food without water?

And yet, as if to avoid, to the utmost extent, one of Heaven's commonest, best gifts, we substitute as many other processes of cookery for the simple, healthful one of boiling, as we can. For drink, we mix every sort of substance with it, nutritive, medicinal and poisonous. We studiously shut ourselves from the open, healthy atmosphere in which it abounds. And as to bringing our bodies in contact with this cleansing liquid in any considerable masses, we, in general, only touch it once or twice a day with the tips of our fingers, and perhaps apply it grudgingly to the ends of our noses, (especially if warmed,) and a few square inches of surface in their immediate neighborhood. These things, my countrymen, ought not so to be. We are not only ungrateful to Heaven, but traitorous to ourselves. Nay, more, we are suicidal. I am confident every individual would lengthen his life, as well as render every portion of it more useful and happy, by a more frequent application of water to the surface of his whole body. If this be so—if life might be lengthened or made happier while it lasts, in either of these ways, then it is made shorter and more unhappy by our present neglect. And what is this but suicide? The crime may be committed in ignorance; still it is *committed*, and deplorable consequences follow, not only to ourselves,—would it were so,—but to those whom Heaven has ordained to bear our image, and for whom it has made us in some measure accountable.

The surface of the human body—which we will say at present contains, in an adult, about fifteen square

feet,—is made up of ten thousand times ten thousand little nerves, arteries, veins and other vessels, every one of which, when the skin is healthy, have action—motion. Thousands of them are so small that they can hardly be seen without the microscope. Yet they *exist*, and have or should have action; and the fluids they contain should move and circulate; otherwise the health sooner or later suffers.

Now is it not perfectly obvious that whatever keeps the surface of the body—the skin—soft and pliable, facilitates the action or motion of the little vessels and nerves which compose it? And, on the other hand, that whatever renders the skin hard and unyielding, or confines or compresses it, impedes this action?

There is another thing to be considered. The whole of the skin is pierced with innumerable little holes or openings, called pores; from which, so long as they are not stopped by dirt or some other confining or suppressing cause, constantly exudes a liquid in the form of vapor, which we call the fluid of perspiration; and from which no doubt issues much matter, which, if it were to remain, would be injurious to health. Some physiologists have computed their number at 1,000,000 or more to every square inch of surface. But be the exact number what it may, they are almost innumerable; and every one of them has an office to perform. But if this office is interrupted, injury to the health must follow, either immediately or more remotely.

But again. Whatever may be the nature of the changes in the blood which are produced by the lungs, the best physiologists are of opinion that the same changes take place, in a degree, on the surface of a clean healthy skin. Hence an additional reason for preserving the skin in a proper condition.

It is true that He who made the skin, and made us to labor at various dirty employments, in a dirty world, has also made provision for temporary interruptions of these offices of the skin. If the pores are blocked up, at least on a part of the body, for a little while, those of the other parts of the body work the harder for it; and

probably the lungs also assist. If the skin ceases for a time to assist in cleansing the blood, why in that case the lungs must do the whole of it. But this extra labor must not be *long* performed, or the parts which perform it will be overworked, and cannot even accomplish their own proportion of the general task.

We see, then, abundant reasons for maintaining a clean skin; and, by the way, for leaving it free scope and not compressing it by dress. How great the error of those who treat the surface of their bodies as they do that of their houses and other buildings; and think no more of cleansing the one than the other, during their whole lives, (except it be a few panes of glass,) unless by accident the filth on their surface becomes a matter of public notoriety and general remark.

Much may be done, after the skin has been recently and effectually cleansed, by FRICTION, either with cloths or brushes. This, however, is not enough. The application of water, in some form or other, is indispensable.

FORMS OF BATHING.—The application of water to the body may be partial or general; though the wetting of the hands as far as the wrists only, is hardly entitled to the name of baths. But whether partial or general, there are three principal kinds of bathing: COLD bathing, WARM bathing, and VAPOR bathing. Either of these may be simple, or medicated.

Cold Baths. The partial cold bath may be applied by simply washing or sponging the part; by a jet of water, called by the French, the *douche;* in the form of a shower; or by regular immersion.

The *Warm Bath*, may embrace a very great range of temperature, from that which is only just sufficient to produce the sensation of warmth, to a degree as great as we can bear without scalding us. The latter is usually called the hot bath. Warm water may be used in as many ways as cold.

The *Vapor Bath*, too, may be hotter or colder, and may be of partial or general application.

Simple Baths. Where the object is merely to keep the skin clean, simple water, if it be soft water, is

usually sufficient. But to this end it must be frequently applied. If not, soap must be used; and perhaps medicine.

Medicated Baths. These really ought to be given under the eye of some physician. Where, however, there is obviously a great want of action on the surface, indicated by scurf, &c., it is hardly necessary to call for professional advice in regard to putting a little salt into the bath, or what is nearly the same thing, using water from the sea.

The vapor bath is the best means of introducing medicine into the system, and next to this, the warm or hot bath. Medicine in cold water has very little effect, except to render it somewhat more stimulating. On this point, I cannot help adverting to the most unreasonable and ill founded prejudice in the public mind, even to some extent among physicians, against the vapor bath, or *steaming* as it is called. Now I am no disciple of Thomson, but I do not hesitate to say that it is high time for physicians everywhere to derive valuable hints from the labors, and the success too, of some of those who are. In France, this matter is gaining the attention of scientific men; and among us *they* will not be entitled to the name of scientific men who shall much longer overlook it. But on this subject I cannot at present enlarge.

'How *often* is it best to bathe?' This will depend on the season, the nature of our employments, and many other circumstances. In general I would reply—often enough to keep the skin soft and clean, and the pores open. In the summer, once a day is not too often; and twice a week, except to those whose employments do not expose them to dust, not often enough. There are few, if any, who would not be benefited by three baths a week. In the middle of winter, from once to three times a week, according to circumstances, may be sufficient.

'How *long* shall we *remain* in the water?' This also depends on circumstances. Long enough, I would say again, to get clean. There are other objects, however, to be effected by bathing. It gives tone or strength to

the nervous system. If no inconvenience is perceived, from twenty minutes to half an hour may be a medium time for remaining in the vapor or warm bath. The cold bath can seldom be endured half as long.

The *hour* for bathing. Any hour is proper enough, to persons in health, for the vapor or warm bath. But the use of the cold bath, whether by showering or immersion, requires some choice, as to the time.

First. We should use the cold bath when we are most vigorous. With respect to the day, an early hour is best. With respect to the week, some of the *first* days. It is a sad mistake to bathe in cold water when we are greatly fatigued with the exercises of the day or the week. On this account, the practice of bathing and swimming at sunset, on Saturday evening, so prevalent in the country, is exceedingly pernicious; and has been the cause of much destruction of health and life. A warm bath under these circumstances, on the contrary, would often be salutary.

Secondly. The cold bath should not be used immediately after taking a full meal. The reasons for this rule, I have not room, just now, to present in full.

The great rule, in regard to the cold bath, which, if duly attended to, in all its details, might supersede the use of all others, is so to manage it as to secure a glow of warmth over the surface immediately after its use. In all ordinary circumstances, if this point is not gained, no good is accomplished. If, on the contrary, the skin looks pale, shrivelled, or bluish, and the person is chilly or cold, he is not only not benefited, but more or less injured.

It is to secure this end that we should bathe in cold water when we are strong and vigorous; for then it is that we are most likely to secure that reaction or glow of which I have spoken. No matter how much we are already heated, even if it be to perspiration, provided we are not so much fatigued that a glow will not follow. Thus a man who is mowing in the hot sun, if he have just commenced his labors and *his strength is increasing*, may plunge for a moment in cold water with impunity;

while the person who is fatigued or feeble, let him be never so cool, may by the same course be destroyed.

Some have recommended cold bathing early in the morning, say at sunrise. But while I have seen many persons—students especially—injured by this process, I never knew one who, in the end, derived any benefit from it. It is better to use some exercise, and 'get the wheels going,' as it were, before we risk the shock which immersion in cold water always produces, even to the vigorous.

If I were to give any general rule for those who are perfectly healthy, I would say, bathe once a day, in the early part of it, in pure water of as low a temperature as you can use, and have the sensation at the time, and the consequences, on the whole agreeable.

Here a thousand difficulties are always started by those who have not been accustomed to bathing anything but their hands and face, and those as seldom as possible.

'Bathing,' we are told, 'is inconvenient.' So it is inconvenient to do a thousand things which have long been deemed essential. It is inconvenient to change our clothes; and it is inconvenient too, for the washwoman to wash them. But shall we wear them without washing?

'It is expensive.' How is it expensive? Water is everywhere cheap and abundant. Where rivers and ponds are even scarce, half the money that is now expended in bathing the throat and stomach in useless or poisonous liquids, would furnish ample conveniences for cold or warm bathing, or even for vapor baths. And, happily for those—if such there are—who complain that water is scarce, it does not require much water to form a vapor bath.

'Many do without bathing, and I do not see that they suffer by it.' If this proves anything, it proves a great deal too much. The seeds of disease are sown by doing or neglecting to do a thousand things every day; and yet the effect may and often does follow the cause so remotely, and attended by such circumstances,

that the connection may not be obvious, especially to the unthinking. I might illustrate this position by a hundred familiar examples, but my limits are exhausted, and more than exhausted. What remains to be said on this topic must be reserved for future consideration. Meanwhile, thousands—I am sorry it should be so, but such is my belief—will have sown the seeds of catarrh, rheumatism, fever, bowel complaint, scrofula, and cholera, by neglect of a subject which requires but a little reflection, and the turning of a few dollars of expense into a new and more appropriate channel.

SELF-MANAGEMENT AND SELF-CONTROL.

THE following is chiefly an abstract of the views of Dr. Rush, on one department of self-management. It is from his last work, 'On the diseases of the Mind.' He considers that excited and lecherous state of the human system to which he refers, as a *diseased* state, and arranges his thoughts under two heads—CAUSES and REMEDIES.

CAUSES.

The remote causes are principally the three following:

1. Excessive eating; especially of high-seasoned animal food. The vices of the 'cities of the plain' were in part derived from their 'fulness of bread.'

2. Excessive drinking. Hence the easy transition from the dram-shop to places of worse character. The sins that first revived in the world, after its judgments by water and fire, were the effects of 'excess' in 'wine.'

3. Idleness was another cause of the vices which prevailed in the cities of the plain. It is from indolent and sedentary habits, combined with excess of food and ne-

glect of due exercise, that self-government has become so irksome a task within the walls of some of our seminaries.

REMEDIES.

These are physical, moral, and mental. Dr. Rush indeed speaks, with much emphasis, on the importance of right religious influence; but he insists that it is usually ineffectual, unless combined with physical remedies. He supports this view by an appeal to the precepts both of the Old and New Testament.

Among his remedies, physical, mental, and moral, are the nine which follow.

1. A diet consisting simply of vegetables, and prepared without condiments. He even insists on the use of but very little salt; and tells us, on the authority of Plutarch, that the priests of his day avoided it, and for what reasons. The birth of Venus from the sea, he thinks was intended to show the connection between salt and unduly excited passions. In recommending a vegetable diet to patients of this description, however, the Doctor has reference to those persons alone who have been in the habitual use of animal food. Not only individuals, but whole nations, living on vegetables and other *simples*, are yet under the dominion of strong passions. Such persons, in order to secure the desired point—the government of themselves—should reduce the *quantity* of their aliment.

2. Temperance in drinking. Dr. R. recommends a total abstinence from all fermented and distilled liquors.

3. Constant daily labor, or other active exercise. Both lessen diseased excitability, and promote healthy action. Long journeys on horseback are recommended. Hippocrates tells us that the Scythians, who nearly lived on horseback, were chiefly free from undue excitement. Dr. R. speaks of the *chase;* and says that this idea is happily illustrated by the poets, who represent Diana as constantly employed in hunting. The Ameri-

can Indians are thought to owe their exemption on this point, in part, to their fondness for the chase, and other invigorating employments.

4. Cold bathing, under proper and suitable precautions, is often useful, by removing the debility which usually exists in these cases.

5. Close or at least *steady* application of the mind to business or study, especially of the mathematics. Sir Isaac Newton and Dr. Fothergill are eminent instances of the efficacy of this prescription.

6. The influence of some *active passion* that shall predominate. The love of military glory, so common among the Indians, together with other causes already mentioned, has a wonderful effect. Perhaps Whitefield, and even Howard during his most active efforts, are among the more illustrious individual examples, under this head.

7. Avoid all dalliance. A person in Philadelphia obtained a complete victory over himself by a due regard to this single direction.

8. Avoid improper pictures, books, and conversation, as well as improper thoughts. All these, if permitted, are but fuel to the flame.

9. The conjugal relations, where these can be properly established; but where they cannot, good female society. Few young men of dissolute habits are attached to the society of respectable ladies. Such associations would not only polish the manners, but purify the imagination, and improve the heart.

To this we would add two remedies, to one of which Dr. R. barely adverts; which is a pure imagination. Keep the imagination not only from forbidden ground, but even from that which is doubtful. No point is more essential than this. Avoid confectionary and confectionary shops, as you would poison. And, having done all in your power, commit yourself to God, dismissing all anxious fears in regard to results; and casting all your cares, whether sleeping or waking, upon Him.

[For the Moral Reformer.]

CAUSES OF DISEASE.

Perhaps of three-fourths of those who suffer from pain and disease, not one ever imagines the cause or the preventive to be within his reach. Though at times most persons may and do acknowledge that exposure to cold, or excess of food, has been the cause of some particular disorder which has affected them, they by no means consider that the cause of *every* bodily evil is equally tangible. 'Sin brought death into the world, and all our wo,' they argue;—it is the dispensation of an overruling Providence, whose ends and means of action are not for man to search out. Such are the ideas and opinions of many, especially the uninformed, concerning the effective causes of disease. But ready as *we* may be, to admit the facts—that sin is the cause of our maladies, and that they are punishments inflicted on us by a righteous providence,—the conclusion, with which most persons unfortunately rest satisfied, we are not ready to allow.

When we look over the vast catalogue of miseries which sin—transgression against known physical and moral laws—has *confessedly* produced, are we not led by the strongest analogy, to trace most of the remainder to similar causes, not acknowledged or not apprehended? There are two reasons why this is so. Either the disease following is so distant from the time of the offence, or so different from what it would be supposed to have produced, that the connection is not acknowledged, or else the violation is deemed so slight that its effects will be imperceptible, or lost, amid the multiplicity of causes continually in operation. The evil effects of a *little* sin, are supposed of little consequence; the disorder resulting from a slight violation of the physical laws, is supposed to be but inconsiderable.

The pleasure of the sin is present, the misery resulting prospective, and less thought of; and the former is judged as sufficiently exceeding the latter to render-

the act, on the whole, preferable. But the *little* sin, often repeated, becomes the cause of great evil—much greater than is expected; and were it the little sin alone that would content us, the evil might be less.

It is acknowledged, as above hinted, that disease is an infliction of God's providence on the offenders of his laws. But it is not acknowledged or believed by the writer, that the *causes* of disease are so supernaturally influenced, as to render the control of immediate causes beyond our reach.

I shall not attempt here to explain the physical causes of the terrible malady with which Job was afflicted, or to show by what particular sin of his it was brought on; but if it be inquired in what way disease is supposed to be a punishment of God, I answer—that God has so constituted the human frame, and the material world, that every violation of the physical and moral laws which he has imposed upon man, does violence to his natural constitution. Not only does every violation of the laws for the use and government of the body occasion greater or less suffering, but every evil feeling and bad passion, through the connection of the mind with the brain and nervous system, also injures the physical constitution. Even instant death has been produced by violent anger; and testimony without limit can be obtained of the influence of evil passions over the temperament of the body; besides their direct effect of blunting the sensibilities, and destroying in the mind the capacity for true happiness.

With the exception of disease from causes which could not be prevented, because impossible to be foreseen—wounds and injuries from external causes which will and must occur, and will so continue—it may safely be said that the causes of disease are such as *might* be apprehended and checked, were application made in season. Exposure to cold, transgression of the rules of sobriety, disturbance of the passions, and adherence to various practices which are more or less injurious to health, but which custom has sanctioned, and ignorance pronounced harmless—among these may be found the

real causes of nineteen-twentieths of the diseases with which mortal man is afflicted. To say that all these may be absolutely avoided by all, would be to say too much; but to say that they not only may, but have been in part avoided, is but to appeal to facts which are matter of history.

All experience shows that the simplest food, and the most regular habits of living, are those which best preserve the health. It is for sins against these laws, in particular, that evil is visited upon men in such sad forms. Long and often has it been remarked how much greater is the catalogue of maladies to which the civilized man is exposed, than that to which the ruder races of men are subject. And to the question, why? with one general consent it has been added, because they indulge more in luxuries, which are unhealthy in their action on the system. This may not be the whole truth; but it is without doubt an important item of it; and ought, long ago, to have taught us better things. But no. Half the world believe they cannot reform; and most of the other half do not believe that any good effects would result from the reform; and the numerous quack notions and systems which have from time to time been propagated and followed, with no good effect, confirm them in their belief. And thus the world remain content to live as they do. C.

REFORM GOING MAD, OR ONE FORM OF MONOMANIA.

[Original.]

We are pleased with every spirited attempt to reform mankind; and therefore hail as a brother, him who is willing to make sacrifices for the purpose. Nor do we claim that others should yield—what we shall never yield ourselves—the right of indulging, where the case seems to require it, in severity of language. It is impossible for us to forget that even in the opening of the

greatest reform that the world ever saw—one, too, which was aided by miracles—a John Baptist, with all his roughness and severity, was indispensable ; and we cannot doubt that the same characteristics, to a certain extent, will be equally indispensable in the pioneers of reform at the present day. Still we are unwilling to become monomaniacs, or suffer our coadjutors to do so.

These remarks have been elicited by statements in the Juvenile Reformer, of Portland,—a paper, by the way, which, if judiciously conducted, will do immense good. We fancy we see in the editor of that interesting little work a man of universal and untiring benevolence; and we anticipate the most blessed results to an erring world from his labors. But benevolent men, even, may err.—We will explain ourselves.

In the first number of the Juvenile Reformer, under date of May 27, the writer, in speaking of those who keep confectionary shops, has the following remarks :

'We believe them to be bad men—every one of them; anxious only to enrich themselves by the destruction of others. They are doing more towards ruining the bodies and souls of their fellow creatures, than any other class of people. They are peopling hell,' &c.

Now we do not complain so much of the fire and brimstone character of the article, as of the misrepresentation which we think it gives. We ourselves will go as far as reason and charity, and the example of the Saviour warrant, in denouncing confectionaries. Indeed, if we mistake not, we have done something already. But we have not yet said that *every one* of this class of men is *anxious only to enrich himself by the destruction of others.* Heaven grant that we never may say this. It is more—in our opinion—than can be justly affirmed of any body of men in the world. Mr. C. has an undoubted right to form his own opinion on this subject ; but will the cause of truth and virtue and happiness be promoted by coming out in vengeance on any class of men, and publicly declaring it as our opinion that they are all actuated by the basest of motives?

It cannot be true that confectioners 'are doing more towards ruining the bodies and souls of their fellow creatures than any other class of people.' This is certainly an exaggeration. If it were even so, it is not true that they are doing it solely with a view to destroy their fellow men. Oh, no! Some of them are wholly ignorant of any evil consequences resulting from their employment. Others think that though confectionary does very little good, it does little or no harm; and they sell it—not so much to get rich, as to gain a mere livelihood.

We know that in proportion to their numbers, confectioners are doing an immense moral evil; and we earnestly wish their eyes could be opened. But we despair of opening them by attacking their motives. There may be individuals among them who would continue the traffic if they were enlightened in regard to its evils; but we believe they are few. What they want, as a body, is light—and the array of an informed public sentiment, against them. Excite a mob to break their windows or pull down their shops, and what permanent good would be done? We protest against language whose whole tendency is to inflame rather than to heal.

We have not forgotten an occurrence last year in Richmond, Virginia. That city had long been the haunt of a company of gamblers who had become a great public nuisance; but whose deeds of darkness, or their authors, it had hitherto been found difficult to detect.

One night, after the hour when all good citizens ought to have been in their beds, a company of young men, to the amount of 300 or 400, assembled together 'for the purpose,' so said the Richmond Compiler, 'of breaking into the houses of the gamblers, and destroying the instruments by which they carried on their illegal and ruinous practices. Roused by a sense of the deep injuries these men had inflicted upon the inhabitants of the place, and doubly excited by the intelligence of an assault made by a gang of blacklegs upon a gentleman of the city, they determined to lend their aid to the enforcement of the laws, and put down, at once, a band of

outlaws, who lived by corrupting and destroying all whom they could seduce into their snares. The determination was not more honorable, than the means by which it was accomplished.'

And what were these 'honorable' means? The Compiler shall be our authority, in giving an answer.

Assisted by the captain of the city guard and some of his men, the mob broke open eight or ten establishments in the city, or entered without breaking them; destroying the objectionable property which they found, or *threw* it into the streets; and what gambling furniture they saved was, on the next day, burnt by order of the Mayor of the city! The Compiler adds:

'A power mightier than that of constables or city ordinances has laid its hand upon this band of outlaws; their establishments have crumbled under its irresistible grasp.' He calls it an event that spread through the city more unfeigned and general satisfaction than any thing which had occurred before in *twenty years*.'

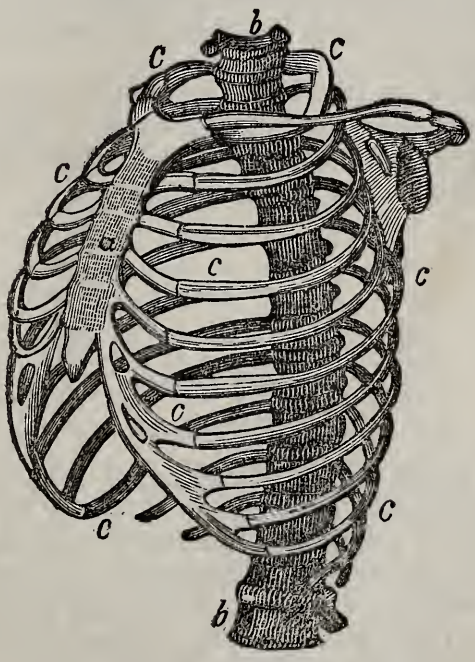
Now we do not undertake to say that those friends of Temperance and Moral Reform who use the language of violence or exaggeration, would willingly bring about a state of things like that in Richmond; for this would be to meddle with motives,—the very thing which it has been a prominent object with us to condemn. But we do think that by letting their zeal outstrip their knowledge, they unconsciously take the most direct way to bring about such dreadful results. We are not surprised to hear unbelievers in christianity advocate the principle of putting down public evils by excitement—of doing evil that good may come;—for we are not surprised at anything in men, whose ignorance of the true method of reforming mankind would often lead them to hail as the greatest friend of human emancipation even the guillotine. But to hear those who are the professed disciples of the Prince of Peace, who assures such fire-and-sword men that they know not what manner of spirit they are of, justifying a course which will inevitably lead to mobs, and insurrections, and anarchy, and

confusion, and every evil work, is what we did not, until recently, at all expect.

But 'a word to the wise' is said to be 'sufficient,' and we trust will prove so in the present case. If it does, we have said enough, and shall rejoice that we have said no more; if it does not, more may, perhaps, be said hereafter.

A WORD TO MOTHERS AND TEACHERS.

BONES OF THE CHEST.



HERE is a representation of the bones of the chest, or thorax, as they should appear in a healthy male adult. Those of a female, though somewhat smaller, ought to have exactly the same general structure.

But in how few instances is this the fact! Ye mothers, how many of your daughters possess this structure? Ye

heads of seminaries—female seminaries especially,—how many of your pupils are free from any malformation of that important cavity, the chest? Are not nine in ten of those whom God has given you in charge, not only to preserve, but to *improve*, physically as well as morally, constantly contracting, by their dress and by their habits, the circumference of the thoracic cavity? But if one member suffer, do not all the members suffer with it—specially those which sympathize strongly?—Is not the sum total of thoracic space or capacity hourly decreasing in the world? Are not the hundreds of those whom you are now allowing, by your neglect, to contribute to this mighty evil, destined to perpetuate the evil among as many thousands of those that come after them? And where, in the name of common sense, will these things end?

We cannot be silent on this subject, lest the stones and the walls should cry out. Awake, ye that are sleeping on this subject; and ye that are awake, act. The time is at hand when it may be too late.

SUMMER FRUITS.

[Original.]

Fruits begin to be abundant, in proportion as the summer heat seems to create a necessity for their cooling juices, to dilute and attemper the blood. They are all made, no doubt, for the use of man and the other animals; but man, whose modes of life are so artificial, should use them with caution. Shun those, especially, which are unripe. Almost all the summer fruits are brought to market unripe; not on purpose to injure the health of those who buy them, but by bringing them thus early to secure high prices.

Of ripe fruits, strawberries are the best for July. Cherries are not quite so good. Currants are unwholesome, unless fully ripe. *Green* currants, though cooked,

as in pies, &c. are wholly unfit for the human, or any other stomach.

Fruits, though ever so ripe and in their nature wholesome, should not be taken immediately after a full meal, fashionable as it may be. Let them either form a part or the whole of a light meal; or else let them be taken between meals, at the farthest possible distance from them.

The stones and seeds of all fruits are more or less injurious, and should be avoided as much as possible. The same is true in regard to the pods of peas, beans, &c.

Raspberries, especially the red and the white kinds, are exceedingly wholesome, in small quantities; but they are in perfection only a short time. This last fact, which is as true of many other summer fruits as of the raspberry, deserves to be more generally known.

The mulberry,—the black mulberry, at the least—is in perfection only a *few moments*. This is precisely at the time when a slight jar will detach it from the twig. Before this period arrives it is unfit for the stomach; when this period is past, it rapidly deteriorates. The raspberry—if it remains on the vines—is in perfection two or three days, and so is the strawberry. They both begin to change for the worse, however, as soon as they are picked from the vines; and hence it is that fruits brought to market, are almost universally unwholesome.—If eaten moderately, in their season, and in a perfect state, they are probably a preventive, if not a corrective of summer complaints, especially those of the bowels. But as they are seldom eaten in a wholesome state, it is highly probable that they produce far more disease than they either prevent or correct.

Strawberries—so they called them, but they were unworthy of the name,—were in Boston market, this year, before the middle of June. The price was at first, three dollars a quart. Had those who ate them—unripe as they were—been paid for eating them ten dollars a quart, they would still have made a very bad bargain.

PARTICULAR DIRECTIONS FOR JULY.

[From the People's Magazine for July 26, 1834, with a few alterations.]

Eat sparingly of food, especially of animal food. It is a great mistake of those who labor excessively, that they must eat more in proportion. The hunger which is felt, in such cases, is a diseased hunger, not a natural one. Those who are inactive in body or mind, or over active in either, should alike eat but little. It is he whose body and mind are exercised moderately, and in due proportion to each other, who can eat and drink freely.

Do not eat, at any rate, while greatly fatigued in body or mind; and above all, do not take spirits or bitters, or vinegar, or mustard, or pepper, or ginger, or anything of the kind, with a view to *create* an appetite, which is, after all, artificial. The laws of God, established within you, demand rest, in such cases, rather than food or drink. But if you drink at all, let it be small draughts of cool—but not *too* cold water. Avoid ice.

In lying down for repose during the hot season, avoid currents of air, and the damp ground. Many of those laborers who are troubled with rheumatism in old age, ought not to wonder what caused it, unless they have very poor memories.

July is an appropriate season for cold bathing. Several rules for bathing are found in another part of this number.

Bathing is a subject of immense importance. We regret that circumstances did not permit us to say more on this topic in the present number. But believing as we do that great mischief is often done by injudicious *cold* bathing, particularly to invalids, we will endeavor to add a few thoughts in our next.

In July you should retire at dark, and rise at dawn; or at least before sunrise.

[For the Moral Reformer.]

WATER VERSUS BEER.

Mr. Editor:—In an article of your 'Reformer,' page 152, you say, 'If it cannot be proved that beer has any advantages over water as a common drink, by what right, as Christians, can we use it, or become in any way accessory to its use, since it involves the waste of so much property?'

Now do not many of the inhabitants of this city resort to the use of beer, ale, cider, coffee, tea, &c. on account of the bad water in our wells; and are they not justified in doing so? Many who have long resided here have been accustomed to the water, of course, and do not mind it; but persons from the country who are in the habit of drinking pure spring water are, I might say, *obliged* to use these alcoholic substances, in order to destroy the brackish taste of the water. Indeed, a friend of mine, who is in the habit of coming here from the country to trade two or three times a year, told me, not long since, that he suffered a great deal every time he came here from the water; for he was not fond of beer, and was not in the habit of using spirits. Is that man's Christian character to be impeached, because he cannot drink our water? Far be it from me to advocate intemperance.

Suffer me to ask in this place, whether the cause of temperance in Boston, would not flourish more than it does if our city authorities would spend a few thousand dollars, for the supply of *pure fresh water*, instead of spending it in widening streets and building court houses, to try criminals whose crime, in some cases at least, was brought on by our impure water?

Yours, &c., F.

Reply. We are much indebted to F. for starting these inquiries. We only wish for more space in which to reply to them.

1. The bulk of mankind drink to *cool* themselves, to produce *excitement*, to allay irritation in the system pro-

duced by the previous use of improper food or drink, or from mere habit. The number of those who drink for the mere purpose of quenching thirst and diluting the fluids—the only legitimate purpose of drinking—is very small.

2. Those who drink from proper motives seldom find any immediate bad consequences to result from the use of small but sufficient draughts of the most brackish water, or even from water impregnated with limestone, or animal or vegetable impurities. This is our own experience—and we have observed the same thing in others. But if we drink bad water, in large and unnecessary quantities, to cool ourselves, or for any equally improper purpose, why, we must undoubtedly suffer the consequences.

3. As to disliking the taste of our Boston water, we would only observe that this dislike will disappear just in proportion as we become habituated to abstinence from all other drinks.

4. We do not mean to say that those persons who have not reflected on this subject, are to suffer an impeachment of character as Christians, because they do not resort to the use of simple water. We only ask whether, as Christians, they can drink anything but water, *admitting our principles.*

5. That our water is bad, not so much because it is brackish—for that is a small evil—but on account of animal and vegetable impurities, we cannot deny; and we deem it a sin and shame in our city authorities that they are so slow to act on this subject. But to fly to the use of beer, or any other drink made of this very water—not purified at all by the processes of boiling or brewing—with alcohol or some poisonous narcotic superadded, what is it, but in vulgar language, 'jumping from the frying-pan into the fire?'

6. Besides, we write, on these subjects, for a population whose water is generally pure and excellent; and of which Boston constitutes but an inconsiderable item. So that admitting what we say were ever inapplicable to Boston, it could only confirm the common and just remark, that there are no general rules without some exceptions.

HOW TO GET THE DYSPEPSIA.

[Original.]

Watch the stomach, narrowly, after every meal. Don't be guided in your observations by any fixed principles. If after eating brown bread, for example, you chance to feel a little uneasiness, do not stop to inquire carefully whether the bread or something else which you have taken is the cause, but denounce it at once, and try some other kind. If any one should remind you that the testimony of human experience, as well as of science, is against your decision, do not heed it. How foolish it would be for you, to let such evidence outweigh your own experience—even though the latter should be limited to an hour.

Abandon spirits, but reward yourself for your self-denial by drinking wine, cider, ale, coffee, tea, &c. in large quantities.

Abandon animal food, but make up for your abstinence in regard to quality, by an increase of quantity. Be sure to eat two pounds of good nutritious bread a day,—always hot,—besides other things answerable thereto; say half a pound of butter, a quarter of a pound of cheese, two pounds of mince pie, a peck of potatoes, and a good lusty cabbage. Take care to have your hot bread swim in butter; and though you refuse meat, glut yourself twice a day with animal broths. Be very sparing of exercise.

If you use any exercise at all, get into an easy carriage, and take care to have it closed so tightly that not a breath of air or a drop of water can penetrate it. If at any time you should be so vulgar as to *walk*, always wrap up well, and take care not to swing your arms. To secure the latter purpose, either wrap your arms and body closely in a cloak, so as to appear like a mummy, or carry an umbrella; but the former is preferable. Take care to walk alone, lest the mind should have a part of the benefit.

Be over anxious about the rise and fall of stocks and other property; keep yourself in such a continual

worry that you have neither time nor inclination to eat, drink, digest, or sleep, in a proper manner. Or if you are a student, sit at your books till twelve or one o'clock at night, then take supper, and go to bed to rise at eight the next morning.

While you sleep, take care to breathe the air of your room two or three or half a dozen times over; and also to breathe that which has been spoiled by some other animal, either biped or quadruped.

THE NOVEL READER.

She slumbered in the rocking-chair
  She 'd occupied all day;
And in her lap, half opened there,
  The last new novel lay.
Upon the hearth the dying brands
  Their latest radiance shed;
A flaring candle near her stands,
  A crown about its head.

Her hair, which long uncrimpt had been,
  Was hanging loosely round;
A single curl, by a crooked pin,
  On the side of her head was bound.
Her gown, it had been white, I ween,
  But white it was not then;
Her ruffles too had once been clean,
  And might be so again.

One slip-shod foot the fender prest,
  The other sought the floor,
And folded o'er her heaving breast
  A dull red shawl she wore.—
The flickering light is fading fast,
  The parlor colder grows,
The midnight hour has long been past,
  The cock for morning crows.

Yet cares not she for mortal things,
  For in her busy brain,
The novelist's imaginings
  Are acted o'er again.

But while in this delicious nap
Her willing sense is bound,
The book escaping from her lap,
Falls lumbering to the ground.

She wakes, but 't is alas! to see
The candle's quivering beam—
Nor in the blackened coals can she
Revive one friendly gleam.
Then groping through the passage far
She steals with noiseless tread,
And leaving every door ajar,
Creeps shivering to bed.

Juvenile Reformer.

RECORD OF REFORM.

Moral Reform Meetings.—We learn from the papers that the American Seventh Commandment Society, the New York Female Benevolent Society, the New York Ladies' Moral Reform Society, and an Anti-Tobacco Society, held their annual meetings at New York, about the middle of May; and that some of these meetings were interesting. The Ladies' Moral Reform Society sustains a paper called the Advocate of Moral Reform; and two agents.

In a Temperance meeting, held about the same time, the general sentiment of the speakers was evidently against the habitual use of wine, cider, and strong beer.

The American Peace Society, whose object—one of amazing interest—should have enlisted a large measure of interest, was but very thinly attended. What a community this is! In the just language of a writer in the New York Free Inquirer, 'ours is one of the most excitable, sympathetic, and inflammatory publics that ancient or modern history presents.' Nothing pacific will go forward. There must, everywhere, be the sound of War. Cold comfort this, for the friends of Peace!—Yet let us persevere. The Prince of Peace is a leading member of our Association.

The Press.—Much is said of the venality and licentiousness of the press,—the periodical press especially; and much, we fear, that is too true. Yet there are, by the way, several redeeming circum-

stances. Take the periodical press in Boston, for example. Six years ago, an article against the use of anything but water as a common drink, whatever might have been its spirit, could scarcely have gained admittance to the columns of any respectable paper in this city. Now, we are not acquainted with a single newspaper here, that we are sure would refuse to insert such an article, if written in decent and respectful language. The plea for *rejecting*, six years ago, was, that we were carrying matters too far; that the public mind was not yet prepared for such sentiments; and that we should disgust people and drive them back. The ostensible reason, now, for their *reception* is, that free discussion of the whole subject is not only admissible, but desirable. Is not something gained? If Boston is a fair specimen of the whole land, let us not complain any more of the press.

More than even this can be said. The religious papers of nearly every *sect*—we do not like to speak of sect, in this connection, if we could help it—are taking, already, strong ground. The organs of sects, even, which in some parts of the country have hitherto opposed Temperance Associations, are here among the foremost in their support. Others are but little behind them.

The 'Recorder' of several weeks since, contained a series of articles, entitled, 'Body and Soul,' which richly deserve the attention of the whole community. When such sentiments come to be universal, the cause of temperance, and that of moral reform generally, will make progress.

Dr. Mussey.—This gentleman is no sooner released from his collegiate and other professional duties, than we find him lecturing again, on popular errors, especially in regard to dress. It is as unpleasant to ourselves, as it would be fulsome to him, to speak with too much enthusiasm of his efforts; but if there be an individual in the wide world, except George Combe of Edinburgh, whom we would, as Sterne said, go fifty miles barefooted to get a sight of, it is Dr. Mussey.—His doctrines have recently awakened considerable attention among the people of Northampton.

No Intoxicating Liquors.—In Cincinnati 320 colored persons have enrolled themselves as friends of total abstinence. Verily, there are a few colored persons in the United States, who are not in slavery!—Elizabethtown, in Tennessee, with a small population, has a total abstinence society of 121 members.

Mr. Graham.—The *manner* of this gentleman, and some of his epithets, if we may believe John Neal of Portland, give more offence than his doctrines. We think, however, that it is his honest plainness in presenting what he deems important truth, that offends people, rather than his epithets. The more, at any rate, we examine his views, the more our prejudices give way; and as we shall say in another place, we like his principles, with few exceptions, very well.—In our next number we intend to give a particular account of what is sometimes called the 'Graham system.'

Temperance Patronage.—The subscription to the Temperance Recorder, of Albany, within the single state of New York, amount to 97,924;—in the whole Union to more than 200,000.

Our Retailers.—In the state of New York, during the year 1834, 1472 persons abandoned the sale of ardent spirits, either in their taverns or their stores.

BOOKS AND PERIODICALS.

Nature's Own Book. Second Edition.—We had seen the *first* edition of this book, and were not altogether pleased with it; but *this*—as is stated in the title page,—is not only enlarged, but *improved;* and in its present dress, we can most conscientiously and earnestly commend it to the careful examination of the heads of all Christian families.

The book consists of—1. Rules and Regulations of the Temperance Boarding House, in the city of New York, kept by Mrs. Nicholson, who, by the way, is the author of the work itself; 2d. An explanation of those Rules; 3. A few pages of receipts, for preparing plain food in a plain manner; 4. Certificates of several persons, in regard to the effects of the rules and regulations above mentioned, on themselves; 5. An Appeal to Mothers; and 6. A Word to Young Ladies. The whole work is comprised in 84 duodecimo pages; and that, too, in a large and liberal type. Surely the writer is very moderate in her demands upon a reading community!

The 'rules and regulations' were written by the famous Sylvester Graham; and contain, though very briefly, his views in regard to the best modes of eating, drinking, bathing, and exercising. Though we acknowledge no master or leader on earth, politically, religiously, or even *dietetically*,—we must own that, with but

few exceptions, we are much pleased with Graham's views; and if the Temperance House in New York adheres to them, we wish it success;—and we wish, too, that there were a thousand more in the country, conducted on the same principles.

The Every Day Christian. No. 1. By Rev. T. H. Gallaudet.—If we were disposed to say with confidence of any work that it was superior to all others of its kind, both in character and mechanical execution, it would be this. Sure we are, that no parent can even read the work once, without great profit. The importance, the responsibilities, the duties, the relations of the 'family state,' are portrayed by one who evidently feels as well as understands what he is doing.—But the work should be more than *read;* it should be *studied.* We shall wait with no little impatience for a continuation of the series.

The Father's Book. By Theodore Dwight, Jr.—A second edition of this book has appeared. The work was a good one before, but it is now greatly improved; and more richly deserves that attention of the friends of moral reform which we bespoke for the first edition. Reader, if you are a father, buy the work, by all means: and what is more, read it.

Necessity of Popular Education, as a National Object. By James Simpson.—We refer here to a British work, lately republished by Marsh, Capen & Lyon, of this city. It is, unquestionably, one of the most valuable publications of the present day; and whether we regard its political or moral bearing, of the happiest tendency.

Youth's Manual of the Constitution of the U. States. 18mo. pp. 188. Hartford; published by William Watson.—This book is intended for families and schools; and it seems to us well adapted to this purpose. Of one thing we are quite sure;—that some work of this kind ought to be a text book in every school, high or low, in the United States.

The Juvenile Reformer, Portland, Me —Edited by a good man, devoted to a good object, with good feelings and purposes. And yet his zeal, as we think, leads him astray. We have spoken of this, however, elsewhere. Mr. Colesworthy's paper, small as it is, *might be made* a useful ally in a holy warfare against that deluge of corruption which so largely prevails, and threatens to sweep away everything pure, lovely, and excellent.

MORAL REFORMER

AND

Teacher on the Human Constitution.

AUGUST, 1835.

AUGUST, DOG-DAYS AND DOGS.

More persons sin against the laws established within them by the Creator, during the month of August, than during any other month of the whole year. They do it in various ways. Some work, eat, drink, &c. to excess; others get overheated, and to cool themselves suddenly, take measures which lay the foundation for future mischief.—On these abuses of the human constitution, whose existence everybody admits, but whose punishment nobody takes warning from, a volume might be written; but who would read it?

August is a month of very great heat, undoubtedly. But it does not follow that because the heat is great, suffering is unavoidable. Those who follow right reason and unperverted nature, as indicated by the laws of the Creator, organic and revealed, may pass the flaming ordeal of August and the dog-days, with comparative safety. In regard to dogs and dog-days, the following remarks are the best we can just now present the reader.

The ancient Egyptians thought that the great heat of July and August was owing, in some measure, to the influence of one of the fixed stars, called Sirius, or Canicula, or still oftener the Dog-Star. When this star first began to be seen, rising in the morning, they expected great changes of various kinds. If it was of a golden color, it

foretold a fruitful year; but if pale and dim, it portended scarcity. Even the Nile was thought to be affected by the dog-star, for it began to overflow about this time.

The Greeks and other nations, ran into similar errors. Hippocrates and Pliny say that on the day when 'Canicula first rises in the morning, the sea boils, wine turns sour, dogs begin to grow mad, the bile increases and irritates, and all animals grow languid; and that the diseases ordinarily occasioned by it are burning fevers, dysenteries, and frenzies.'

Now it happens, by the way, that this little star is at least 2,200,000,000,000 miles off. We do not think, therefore, that it can have much influence upon our globe; certainly not in the way of increasing its heat. Of course, we may as well give up the notion that the dog-star has influence over the weather, or over men and other animals.

But many will not so readily do this. There are a thousand superstitious notions abroad, in regard to the dog-days. Certain sorts of work must or must not be performed; certain animals must not be killed for food; certain diseases are more dangerous, &c. The measles, though usually reckoned *contagious*, in some parts of the country, is thought not to be contagious during dog-days. And we could name many other superstitious notions, not a whit better founded.

It is probable that mad dogs are rather more common in midsummer than at any other period; but they are not confined to that particular six weeks of time which we call dog-days, that we know of. However, they are a terrible evil; and it is worth while to consider, for one moment, how the evil can be met.

When a person is actually bitten, there is no cure, unless by cutting or burning out the part, immediately. The disease which follows, called the hydrophobia, is dreadful, at least to the bystanders. We do not know that the sufferer is very sensible to pain, himself. It is worthy of remark, however, that the disease does not always come on immediately. If we may believe the accounts which are recorded by physicians on this subject, months,

and even years sometimes elapse, after a person is bitten, before the disease makes its attack.

Prevention in this case, as well as in many others, is better than cure. But how shall the disease be prevented? Why not by killing the dogs? With a very few exceptions, they are wholly useless, especially in cities. It is our decided opinion that they ought to be destroyed; at least in all populous places.

No doubt the owners of dogs will cry out, most loudly, against such advice. They will condemn a measure of the kind as barbarous. But are not *they* the barbarians, for keeping an animal so useless, and yet subject to a disease so fatal? Have they a right—whatever risk they may choose to run themselves, to be the means of compelling their families, and friends, and neighbors to run the risk of an almost certain and always cruel death?

'Oh! but dogs are useful,' we shall be told. 'They guard our houses by night; they go with our carts, and guard our goods by day; they drive away the neighbors' pigs or cattle; they catch our rats;—and then they are such faithful creatures!'

True, very true; but instead of house dogs, might we not get additional watchmen, or make those we now have in our cities more careful and vigilant, by paying them better?

Instead of cart dogs, might we not employ boys, of whom there are often scores, half starving, who would willingly take care of carts, at little more than the expense of keeping the dogs? You may, perhaps, smile at the idea of this keeping of dogs being a very expensive business; but there would be no great difficulty in showing that dog keeping is a pretty costly concern, after all. And as to catching rats, cats might be employed for that purpose, or they may easily be poisoned.

As to the faithfulness of dogs, we know how much is said in their favor, and how many stories there are of their saving peoples' lives in distress—and we believe these accounts are generally true. But this is only one side—the bright side—of the story. We are not told how many lives are *lost* every year by them. This is kept out of

sight, as if on purpose to blind the public eye, and keep in fashion, a little longer, both dogs and the hydrophobia. It would be far better if, instead of cultivating the fidelity of dogs, we would take a little more pains to cultivate fidelity in ourselves, towards our neighbors.

'Then, you would deprive the poor man of his dog, would you?' To be sure. The poorer he is, the less need he has of a dog, and the less able is he to maintain one. Few poor men, especially in our cities, keep these animals for anything better than sport. They have too much native New England economy left them, for that.

An act of Congress, inflicting heavy penalties for keeping dogs, empowering constables and other officers to destroy them, and paying them a premium on each, would probably soon rid the country of that terrible and incurable disease, the hydrophobia.

SLEEPING WITH OPEN WINDOWS.

[Original.]

This practice has been both condemned and approved; and justly. When a room is very tight, and we have no other means of securing fresh air, I think it much safer to raise a window—or, what is much better, *lower* the upper sash, if we can—provided a current of air does not blow directly upon us, than to sleep with them all closed.

When we cannot have a window open without exposing ourselves to a current of night air, it is the least of two evils to sleep with them closed, especially if the room is tolerably large. We are aware that many persons, however, disregard even this rule; and without any apparent injury.—It is always easy to avoid suffering the wind to blow directly from the window upon the bed, by placing a screen, or something of the kind before it.

COLD BATHING.

[Original.]

We have seen, in a former article, that the great rule to be observed in regard to the cold bath, is so to use it as to secure a *glow* on the surface immediately afterward;—that when this object is accomplished, it is usually salutary; and that in all other circumstances it is usually hurtful.

But how and in what manner is this important result to be secured? This is the question; and it is an important one. We shall attempt to answer it, though in doing so we shall be likely to repeat many things which were advocated in a former article.

Physicians have, in some instances, recommended the cold bath at rising, early in the morning. Now to those who are strong and vigorous already, this course *may* not be injurious. They will usually find a reaction of the vital powers in a comfortable warmth afterward, on the surface, if not quite a glow. But to those who are not so strong and healthy,—to those, in one word, whose systems need its invigorating effects,—this hour is one of the worst possible, except the evening.

'Why?' 1. Because when we rise, though we are refreshed, we are not so strong as afterward. For several hours after rising, mankind generally increase in strength and vigor, as is plainly indicated by the increasing strength and fulness of the pulse. Now to secure the best invigorating effects of the cold bath—the reaction or glow spoken of—we need all the strength we can procure, without the aid of unnatural excitants, such as stimulants, food, drink, &c.

2. Most of us sleep, too, in beds whose tendency is enervating. Hence we perspire, if not too freely, quite unnaturally. In short, we rise from our nest of feathers in just such a state as to secure a chill, rather than a glow, if we go at once and apply cold water to the surface of our bodies.

Let us not be misunderstood. It is not being in a perspiration merely, that exposes us to a chill on these

occasions; for the Russians, and some other nations, plunge into the cold bath while perspiring freely; but it is that relaxed state of the solids which usually accompanies it, and which is produced by sleeping in beds too warmly covered, and made of feathers or other improper materials.

3. But the principal reason why we object to cold bathing when we first rise is, that experience is against it. Almost every invalid who tries it, finds himself not benefited by it in the end; and many are positively injured. It is only for those who are already healthy, and who do not need it, except as a means of cleanliness.

These, and perhaps a few other reasons of minor importance, induce us to oppose the prevailing opinion that it is proper to use the cold bath when we first rise in the morning

'But *when?*' Let us ascertain, if we can, at what time of the forenoon we are most vigorous. Some will find this period to be earlier, others later. Perhaps with most, from nine to ten, at this season, will be found the appropriate hour. But much depends on the time of rising, our food and drink, and our method of employing ourselves. No certain and definite rule can be given. As long as we are increasing in strength and vigor, it cannot be unsafe; the moment we are beginning to lose strength, either from exercise, oppressive heat, or any other cause, that moment it is too late.

It is hardly safe to say—as it has often been said—that laboring men, during the forenoon, whose flow of spirits and fund of strength is actually accumulating, may plunge into cold water, though in a state of profuse perspiration, and yet come out uninjured; because so many are liable to make an ill use of the information, and plunge in when they are beginning to be fatigued or exhausted; which, to most, is a slow but certain suicide. And yet the principle, in itself, is most undoubtedly correct.

One word more as to the time of remaining in the bath. For most persons, we are of opinion that a single plunge—not head foremost, but otherwise—is most likely

to secure a reaction or glow. The body should then be wiped thoroughly dry with a coarse towel, and afterward rubbed for some minutes, if no chill begins to be perceived, with the palm of the hand; which is the best *flesh* brush. But if any chilly sensations come on, or seem coming on, the body should be immediately covered; and if circumstances permit, it should at first be with warm and dry flannel.

In closing our remarks on this subject, which, though by no means exhausted, may have become somewhat tiresome, we shall venture to make a few extracts, on the general subject of Bathing, from an article in the People's Magazine, Vol. II. No. 14; to which we may perhaps be pardoned for directing the attention of our readers. For though the *cholera* may not come again as a punishment of our personal sins, other diseases may, and inevitably will.

HOW TO PREVENT THE CHOLERA.

When the cholera first entered the United States, and the inquiry was, 'What shall we do,' to secure temporal salvation, personal cleanliness was esteemed by physicians as one of the most important preventives. So much confidence was placed in it, that the subject of instituting public baths, in one or two of our large cities, was agitated. We regret to say that nothing generally effectual was done; but there is reason to believe that amid the universal terror that prevailed, a few human hides had a thorough cleansing: probably in many instances for the first time.

There is one point, on which we apprehend there is not a little popular ignorance. The perspirable matter of the skin is of an unctuous or greasy nature, and so obstructs the pores, that notwithstanding the friction of the clothing, unless we often wash thoroughly, when once closed, they are apt to remain closed. Now these pores, left in a state of inaction, by being so long blocked up, are in danger of

losing their capacity to act. Or to those who do not quite understand what we mean by their *acting*, we might say that their mouths become shrivelled, and effectually shut up.*

Hence it is that though the cholera, in mercy to us as a race, has entered the country, and will be likely to linger among us many years, making its occasional depredations upon the abodes of intemperance, and gluttony, and sensuality, and filth, and vice generally, (carrying off, it is true, like every other natural punishment on a grand scale, some good and virtuous citizens,) it comes rather late for the uncleanly. It is not enough to betake ourselves to the bath, when the sword of justice is at our doors. Would we prevent cholera by personal cleanliness, now is the time to begin. And though we may do a little for ourselves, late in the day as it is, let us especially remember our children. Let their whole bodies be washed several times a week, winter and summer, from the first month of their existence. The most effectual means of preventing cholera and every other disease, is correct physical management, begun at the threshold of life and continued till its termination.

Many can bear the shower bath, who cannot endure the common cold baths; and should parsimony contrive to say that warm bathing is too expensive, then let shower bathing, or *ablution*, at least, be attended to. Sponging the body with cold water and vinegar, or salt water, once or twice a day, in the warm season, is a very tolerable substitute for cold bathing; or where the cold cannot be endured at all, the water may be warmed. Some very feeble persons, however, are able, from habit, to use ablution daily with cold water, and in such a manner as to secure a subsequent glow upon the surface. The great point, that of cleansing the skin effectually several times a week, must be secured some how or other; and the parent

* 'A lady, who is in other respects very cleanly in her habits, has never been accustomed to the use of the bath, or to general ablution of any kind; and in consequence the skin acts very imperfectly. As a substitute, however, for its exhalation (perspiration) she has all her life been affected with a bowel complaint, which no treatment directed to the bowels has been able to remove. It is probable that the natural course of the exhalation could not now be restored.'—Dr. Combe.

who neglects the subject wholly, neglects a matter of more importance in the education of his son, than Greek, or Latin, or mathematics.

In regard to bathing, there is reason to believe that the Romans of 2000 years ago, were before the moderns. * * * The account of Dioclesian's baths, which would actually admit 18,000 persons at once, nobody doubts the truth of, so far as we know. But at *this* rate, 360,000 persons might have bathed in them in a day.

We wish for no imperial decrees to establish public baths in our cities which would accommodate their whole population every twenty-four hours, for it would take other and more effective decrees to induce a people who are sold, as it were, to avarice, to use them. But we do believe that our city authorities,—who are more wise and public spirited, at least would be thought so, than Roman emperors,—would take the subject of public baths into full consideration. We believe that they expend sums every year, for less worthy objects, that would be an everlasting honor to their names, if expended in promoting the public health.

WHY IS CONFECTIONARY INJURIOUS?

[Original.]

THIS question—a very proper one—has been again and again asked, and we are now ready to attempt briefly an answer.

1. It is a doubtful article in itself. Sugar, molasses, honey, &c., are too concentrated for the human stomach. The Author of nature has indeed blended sugar—the saccharine principle—with most fruits and vegetables—especially when boiled. This, to us, affords an indication that sugar, in the proportion in which we find it in these useful substances for the table, is healthful; but in general, not so, when used in any considerable quantities, alone.

2. But admitting that we *may* eat an additional quantity of saccharine matter, we object to using it as con-

fectionary is commonly used—supposing that there were no poison about it. If eaten at all, it should form a part of some regular meal. Our reasons for this rule are as follows:

Three meals a day are usually quite as many as a healthy adult person can partake of, and yet allow his stomach a sufficient time for rest. That organ, like all other muscular organs in the human system, demands seasons of repose. During the night, if we retire early, and in a proper condition of body and mind, its repose is long and undisturbed;—hence *one* reason why the mind and body are so active and vigorous in the morning. Much which has been placed to the credit of the morning air, might, with far more propriety, have been credited to the restored and invigorated stomach.

But when we eat confectionary, or anything else, between meals, if these meals are as frequent as the health of the stomach will admit, we interfere with the laws of our nature. We overtask that organ, disturb its regular action, and deprive the system of its healthful sympathies. Scarcely any dietetic habit is more reprehensible, than that of being perpetually eating something between our regular meals, even though the substances we eat were in their own nature harmless. But confectionary is almost always taken in this way;—seldom, if ever, with a regular meal.

3. Much of our confectionary is actually poisonous. The common venders of the article may be ignorant of this fact, but it is still true. We do not allude to the *frosting*, &c. &c., which has occasionally made such sad havoc with health—witness a recent case in New York, noticed in this work—so much as to the coloring of the articles. This, in many instances, is made in part of poisonous or medicinal substances;—and what are even medicines but poisons?

In short, for these and various other reasons, we do not hesitate to denounce confectionary, generally, as unfit for the human stomach, and improper to be made, sold or bought. We have no part nor lot in its use, and would almost as soon be seen in a theatre as in a confectionary shop.

ARE WAFERS POISONOUS?

[Original.]

Yes, they are; red ones at least. They contain oxyd of lead, which is always a poison to the human constitution, however slow may be its operation. For proof that red wafers contain—not lead, but—oxyd of lead, you have only to stick one on the point of a pin, set it on fire, and while it is burning, hold it over a sheet of white paper, and particles of lead will be precipitated.

A recent number of the London 'Lancet,' a medical journal, states that 'the secretary of a public institution was twice attacked with a very violent fit of salivation, so as to render medical aid indispensable, from his having wafered five hundred circulars with red wafers, which he had wetted in his mouth.'

Many persons eat wafers; and I have known clerks in the *constant habit* of eating them. But they always look pale, and finally lose their health. After many years, colic—*bilious* colic, perhaps the doctor will call it, not knowing that he has taken any lead—will set in, and the patient will probably die. 'Poor fellow! he was born to die, and who can help it?' Yes; but which is to blame in this case, the Creator or himself? If the fault is his own, in eating things whose nature he is unacquainted with, why blame his Maker; or, what is the same thing, charge it on the imperfection of the frame which he has given?

There is much of this killing ourselves, ignorantly or foolishly. And then, after we have forgotten when and where we sundered the cords, and after so many years have intervened that neither the medical nor the spiritual doctor can trace out the cause, how universal is the practice of throwing the blame on a wise, benevolent and holy Creator!

GALLAUDET ON TOBACCO.

WHAT plea, but that of its being used medicinally, *as an article absolutely essential to health,* can be valid at the bar of a tender conscience, and in view of the precepts 'to do all to the glory of God,' and 'to abstain from all appearance of evil,' to justify the use of a vile and filthy weed—most disgustingly filthy, in the results of its use—to the extent, and at the enormous aggregate expense, of its prevalence?

It is admitted to be a very powerful poison and narcotic. Many who use it will acknowledge that they derive no benefit from it, and that it is a mere sensual indulgence. Many others will confess that it is, more or less, injurious to them—positively, sensibly so. How many lame apologies are made when it is taken! How many reproaches of conscience are endured and resisted! How many resolutions to abandon it are formed and broken! How many lamentations are poured forth, of the slavery of habit, and the hopelessness of the bondage!—This, too, from Christian men, and from Christian ministers, who expostulate with sinners, who preach to them, and press obligation upon them, and talk to them of giving *the whole heart* to God, and of being 'strong in the Lord and in the power of his might,' even to the subjugation of every selfish and sensual appetite, and the preservation of *their bodies*—their whole animal nature—'a living sacrifice, holy, acceptable unto God, as a reasonable service.'

'Whatsoever is not of faith is sin.' This is a maxim of inspiration itself, given to regulate the conduct of the Christian in what relates to the indulgence of his animal appetites. Take it, reader, and apply it to thy own case. Nor wound the tender susceptibilities of thy conscience—always the most faithful in proportion to its tenderness—by animadversions on being scrupulous in small matters,—or as is often done by good natured pleasantry, in endeavoring to make ridiculous what so grave and dignified a disciple of thy common Master as Paul, the apostle, deemed worthy of a place in the oracles of truth.—*Every Day Christian.*

OUR PROPENSITIES.

[Original.]

'Crown his brow with laurel wreath,
Who can tread the field of death—
Tread—with armed thousands near—
And know not what it is to fear.
But greater, far, his meed of praise,
Juster his claim to glory's bays,
Who, true to reason's voice, to virtue's call,
Conquers *himself*—the noblest deed of all.'

This translation, by a Scotch author, of some beautiful Italian verses, is a very appropriate motto to the following extract from the prose works of the same writer.

'There is no instinct in regard to which strict temperance is more essential [than the one in question.] All our animal desires have hitherto occupied an undue share of human thoughts; but none more generally than this. The imaginations of the young, and the passions of the adult are *inflamed by mystery*, or *excited by restraint;* and a full half of the thoughts and intrigues of the world have a direct reference to this single instinct. Neither human institutions nor human prejudices can destroy the instinct. Strange it is, that man should not be content rationally to control, and wisely to regulate it.

'It is a question of passing importance—How may it be regulated? Not by a Shaker vow of monkish chastity. Assuredly, not by the world's favorite regulator—ignorance. No. Do we wish to bring this instinct under easy government, and to assign it only its due rank among human sentiments? Then let us cultivate the intellect; let us exercise the body; let us usefully occupy the time of every human being. What gives to passion its sway, and to desires their empire, now? It is vacancy of mind; it is listlessness of body; it is idleness. A cultivated race are never sensual; a hardy race are seldom love-sick; an industrious race have no time to be sentimental. Develope the moral sentiments, and they will govern the physical instincts. Occupy the mind and body usefully—intellectually—and the

propensities will obtain that care and time only which they merit.

'Upon any other principles, we may doctor poor human nature forever, and shall only prove ourselves empirics in the end. Mortifications, vestal vows, bolts and bars, prudish prejudices—these are all quack medicines, and are only calculated to prostrate the strength and spirits, or to heighten the fever of the patient. If we will dislodge error and passion from the mind, we must replace them by something better. They say that a vacuum cannot exist in nature. Least of all, can it exist in the mind. Empty it of one folly, cure it of one vice, and another flows in to fill the vacuity, unless it find it already occupied by intellectual exercise and common sense.

'Husbands and fathers! Your fears, your jealousies have hitherto been on the stretch to watch and guard. Reflect whether it be not pleasanter and better to enlighten and trust.'

How much we wish that those who read with interest and profess to set a high value on this little work, would reflect on the foregoing sentiments! Though penned by a man who leaves the fear and law of God out of the question—for this plain reason, that he neither regards the former nor believes the latter—yet they contain much of truth, important truth, too, such as ought to shame some of us, *as Christians!* Shall deism produce such bold advocates of moral purity and the means of securing it, and shall christianity be silent? Alas for those of us who are not more than half converted to the blessed gospel!

Besides omitting the fear and love of God as motives to purity, this writer has made, as we think, one sad mistake, which we wish here to notice. 'A cultivated race,' he says, 'are never sensual;' and repeats again and again, with emphasis, the same sentiment;—while in another place he speaks particularly of the native American Indians, that they are never sensual. How is this? Do extremes meet—the extreme of ignorance, and the extreme of mental cultivation—and produce similar results?

The truth probably is, that the mere cultivation of the mind—the intellect—never restrains or diminishes the propensities, but, on the contrary, stimulates them. If we could read the hearts and secret thoughts of many of the *educated*, as they are commonly called—we mean those persons, of both sexes, whose intellects are cultivated, but whose hearts and bodies are neglected or forgotten, as is now the fashion—there is reason to fear that we should shudder. But the physiologist needs only to see their lives, as exhibited by words and actions, to come to a conclusion far different from that of the writer whom we have quoted. Physical, social, moral and religious education, along with the cultivation of the intellect and the divine blessing, can only save us, and render the bodies which we possess meet temples of the Holy Spirit.

PAYING FOR PERIODICALS.

[Original.]

I HAVE just this moment risen from the perusal of an ingenious Essay, (written by Mr. Light, one of the publishers of this magazine,) for the Boston Pearl, entitled 'Periodical Patronage.' Whether there are reasons for recommending it to my readers to peruse the article, I am wholly ignorant.

It would be inconvenient to insert in the Reformer the whole article referred to,—you will therefore allow me to mutilate it. After noticing various sorts of subscribers to periodicals,—the prompt-paying, the paying-at-any-time, and the never-paying subscribers,—the writer adverts in the following just but rather severe terms to another class, whom, though they seldom pay, he calls the *honorable*.

'These men mean no great harm. They would dislike as much to see a poor fellow of an editor starving to death as any body else. "But a five dollar bill—what's that?—a sum like this will make no great difference, sent one time or another, or not at all. Let him wait

my convenience!" Individuals of this stamp prove the greatest enemies to many a printer's success. He confides in their general good reputation—lays out his plans with reference to it—and goes on in the execution of them, with as little fear of famine before his eyes as any good citizen who is willing to work hard and maintain a good conscience.

'I need not detail the whole story. At the end of the year he has received about half the amount of his expenses. About double what he owes is due him, with half a dollar on each subscription besides—which he may whistle for with the principal amount—because not paid within the year. No paper, perhaps, is to stop till all arrearages are paid up—though few moons pass before it *has* to stop, from the fact that the type founder, paper maker, &c. are too wise to support the establishment a great while for the public merely to *subscribe*. In some three years he receives possibly a quarter part of the sum due him:—and if he is n't in jail, poor fellow, it is because he was not fool enough to continue to work for nothing and find himself, and has sought some less speculative employment.

'I hazard nothing in saying that a large number of respectable citizens are every year driven into bankruptcy in this country, mainly through individuals, counted good men in all other respects, not paying promptly, or at all, their subscriptions to periodicals. The misery, and vice it may be, created annually by this, which should seriously be considered one of our crying national sins, can hardly be calculated. Does not this subject demand the serious consideration of the good people of America?'

Mr. L. notices two more classes of subscribers to periodicals; those who *never mean to pay*, and the *ladies*. The latter, he thinks, as a body, pay promptly; and appeals in confirmation of the truth of his opinion—we are afraid with more confidence than facts would justify—to the Editor of the Ladies' Magazine.

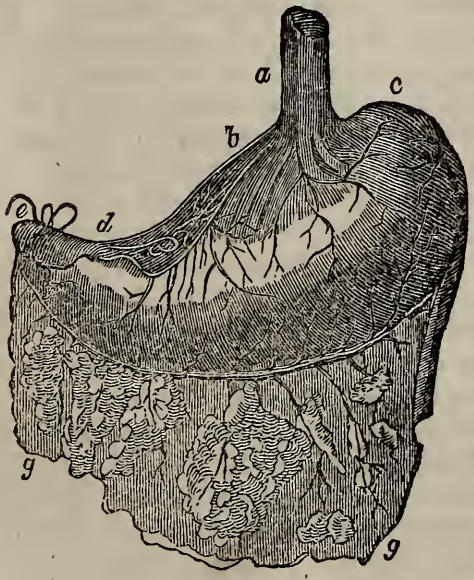
We have been struck, more than once, with that trait in human nature which leads people to treat the publishers and proprietors of periodicals as if they had done

them an especial favor in *subscribing*, even though they *never pay;* and with another still darker trait,—the propensity to slight just debts of this sort the older the claim; especially if the work be put exceedingly low. For a dollar magazine, few think of paying, after two years;—after five years, nobody. Yet everybody knows that a dollar at interest at six per cent, amounts in five years to a dollar and thirty cents.

But we have faith—large faith, in the future. The time will come in the history of our world, when people will be christians, and pay for their periodicals. They will no more think of cheating the printer or the publisher out of his just dues, than the tailor or the baker.

THE HUMAN STOMACH.

[Original.]



THE human stomach, which has a striking resemblance, in its shape, to the bagpipe, lies across the body about its middle. At the upper part of the stomach *b c*

(see the engraving,*) the esophagus, *a*, enters; and beyond *d*, at *e*, is the pylorus, or place where the chyme goes out of the stomach into the duodenum, to form chyle. The pylorus is represented as tied, where you see the ends of strings, at *e*. That which hangs down pendulous from the stomach, marked *gg*, is the caul, or omentum.

Much might be said about the structure, uses and abuses of this curious organ; but in the present number we shall say very little. The subject may be expanded hereafter.

The stomach, say many who know very little about it, is so constituted that we can digest almost anything which we choose to take into it. Hence—from this supposed fact—it is hastily concluded that we may eat, with impunity, whatever comes before us.

But the stomach does not *digest*—properly speaking—everything. Substances put into it can at most be reduced to a pulp, which we call chyme. Very little chyle, if any, is prepared in the human stomach. The chyme made here, first goes into the duodenum, and there the process of digestion *begun* in the stomach is *carried on and completed*, and *chyle* is formed; and it is from chyle, and chyle alone, that the system is sustained.

Now there may be good chyme, or bad chyme. In short there are all degrees in the quality of this substance, from the very best down to the very worst. Nay, some things which we take, do not seem to make chyme at all. They are only dissolved. They make a substance which is little more entitled to the name of chyme, than it is to that of milk or soup.

More than this may be said. It is by no means certain that all *good* chyme even, is converted into blood; or if it is, that it nourishes the system. It is necessary, however, in order to be nourished and strengthened and sustained properly, that the chyme be good; that the

* This engraving, as well as that of the bones of the chest, in our last, is from Hayward's 'Outlines of Physiology,' a work designed for the higher classes in common schools; and one which is rather better adapted, as a whole, to that specific object than any other physiological work we have yet seen published.

chyle be good; and that the blood also be good; and the more perfect all these fluids are, the better for us.

How plain, then, if these things are so, is the great rule of dietetics! It is simply this: Receive into the stomach such articles, and such alone, if you can get them, and in such quantity, as will make, not merely the best chyme, nor even the best chyle; but the best blood also.

This rule is nearly allied to the great christian rule of morals, to 'do all for the glory of God,' or the general good. Or rather, it is a part of the *same* rule.

We may eat, *morally*, almost everything. So we may *intellectually*. But because we can eat everything physically, intellectually, and morally, it does not follow that all things will nourish equally well the body, the mind, or the soul. On the contrary, we should use our judgment in either case, in making a proper selection.

It is beneath the christian of the present enlightened age, to do that, *morally*, which is even doubtful, or which is merely *innocent*, when there is so much to do which is positively good, and which the crisis demands. We are to *do good;* and to do the *most good* which is possible;—not to content ourselves with the idea that we are doing very well because we do no harm.

So it is in matters purely *intellectual.* It is beneath us to read books or study sciences which have nothing to recommend them but that they are or may be harmless. They must be such as in our best judgment, will do us positive good; and the *most* good.

So again in matters which pertain to the body,—eating, drinking, dress, exercise, &c. Christians have no right to touch an article of food or drink which has no other recommendation than that it is harmless. How low do we descend, while spending our breath, our time, and our talents, in using and defending the use of a hundred different things which could be named, that have nothing more, at best, to recommend them than that they are *harmless!*

GRAHAM'S RULES OF TEMPERANCE.

[Original.]

A TEMPERANCE Boarding House has existed for several years in New York, under the immediate care of Mrs. Nicholson; but the Rules and Regulations of the house were drawn up, so we understand, by Sylvester Graham, the 'Lecturer on the Science of Human Life.' We have made the following abstract of the 'Rules,' marking the sentiments on which, at the close of this article, we propose to make comments.

Hour of Rising. In the months of January, February, November and December, they rise at 5 o'clock; in March, April, September and October, at 4½; in May, June, July and August, at 4. (*a*)

Breakfast. Seven o'clock (*b*) throughout the year.

Dinner. One o'clock, (*c*) except in particular circumstances. The dining table should be furnished with great neatness, plainness, and simplicity.

Supper. At any convenient time agreed on by the boarders, provided it be at least two hours before bed time.

Hour of rest. Ten o'clock. (*d*)

Bed. No feather beds. Hair, moss, straw, or something harder are preferred.

Materials of Breakfast. No flesh or fish. The best bread is that made of good wheat, coarsely ground and unbolted; but rye, Indian, barley, and oatmeal are not forbidden, only such a variety is not to be used at the same meal. The bread must be at least twelve hours old, and would be better at twenty-four. (*e*) If toasted, it should not be buttered till cold, and the butter should be of the sweetest and best kind, and eaten very sparingly. (*f*) No warm cakes of any kind are admitted. (*g*) Indian samp, hominy, mush, and plain boiled rice, with milk, sugar, or molasses, (but no butter) may be used at breakfast or any other meal. One, but not more than two slightly boiled eggs may be eaten at a meal. Fruit, according to the season and in season, is admitted—such as

stewed, dried, or fresh apples, peaches, pears, cherries, plums, cranberries, &c.—also, if good, strawberries, raspberries, and blackberries. (*h*)

Materials of Dinner. Animal food is deemed unnecessary, and not so useful as vegetable; but if used, should be boiled, roasted, broiled or baked, (*i*) with no other gravy but its own juices, (*j*) and no seasoning but salt. Black and red pepper, mustard, and all gravies and other condiments, excluded.—Good bread, plain boiled ripe and mealy potatoes, rice, beans, peas, beets, carrots, turnips, onions, parsnips, squashes, cabbages, greens, (*k*) &c. may be used with flesh; but not more than two of them besides bread, at the same meal. Those who do not use flesh should be furnished with articles like those of breakfast, not excluding fruit; but those who use flesh with one or two vegetables, must eat no other articles; not even fruit. (*l*) Those who eat flesh should eat but little of it. No pastry is to be used. Vegetables should not be mashed, and in general they should be only seasoned with salt. Butter is excluded; but vinegar, sugar, and molasses, in very small quantities, are admissible. (*m*) Those who do not eat meat may occasionally have plain custards, Indian bread and rice puddings, provided they are not eaten warm, with stale bread and a little good cheese. (*n*) Variety is allowed at different meals, but not at the same meal. Pork is to be sparingly eaten; and geese, ducks, veal, and young pork, never. (*o*)

Materials for Supper. Plain bread and butter; or bread with milk; or samp, hominy or mush, with milk, sugar or molasses; or simple Indian meal, oatmeal or barley gruel, with or without bread.—No fourth meal, before going to bed, is in any case admitted.

Drinks. Pure soft water only. Filtered rain water is considered the best. Tea, coffee, chocolate, and all fermented and distilled alcoholic and narcotic liquors are forbidden.(*p*) Tobacco also is forbidden. The penalty for using any of these consists in being obliged to leave the house.

It is recommended to drink but little during a meal,

and if thirsty, to drink more freely one or two hours afterward.

Bathing.—On rising in the morning, cold water is to be used freely, on the hands, neck and ears; and it is recommended, in preference, to wet the whole body with a sponge, and then rub the skin with a coarse towel or flesh brush, till you produce a glow.(*q*) The mouth should be rinsed with cold water, and the teeth cleansed with a brush. Every one is to bathe his whole body in water once a week; and in the summer, three times. If he bathe in cold water, he should plunge in, and not remain in more than five minutes; (*r*) nor should he bathe soon after a meal.

Friction.—Apply a flesh brush from head to foot, on rising, every morning.

Exercise.—Brisk walking is deemed the best exercise, if varied with an occasional leap, run, hop, &c. Running, wrestling, boxing, &c., if excess and violence are avoided, are next best. Horseback riding is thought very good, especially for the bowels.(*s*) Exercise as much as possible in the open air, and if convenient, in the country. Cheerfulness, lively conversation, and even hearty laughing,(*t*) are recommended as salutary.

REMARKS.

If we have succeeded in bringing Mr. Graham's views, without distortion, into this brief space, here is that physical code of his which has excited so much of attention in many parts of this country, and so much of animadversion in all. For our own part, we see in it much to admire, and but little to condemn. What we have to object will be found chiefly in the following notes, and a single concluding remark.

(*a*) We prefer four o'clock for rising, throughout the year. In summer, it is not too early; in winter, if we *must* rise before daylight, at all, we may as well rise at four as at five; at least, if we go to bed seasonably.

(*b*) Six o'clock is better, and five better still.

(*c*) Dinner should be at eleven—certainly not later than twelve. These hours, five and eleven, for break-

fast and dinner, were once the hours of our English ancestors, and of the Jews. At all events, these meals should not be taken later than six and twelve.

(*d*) Nine is a more *physiological* hour.

(*e*) No *flour* bread ought to be eaten that is not twenty or twenty-four hours old.

(*f*) Butter and cheese made from milk furnished by cows in or around cities, and of course the milk itself, are far inferior to country milk. Cheese ought never to be eaten, in any circumstances.

It does not seem—so far as we can learn—to have ever occurred to Mr. Graham, when he penned the foregoing rules, that all animal food, including milk and its products, furnished by cows that breathe the impure air, drink the impure water, and partake of the confined habits of cities, must be *diseased;* and more than this, that the vegetables themselves on which both man and beast are fed, are poisonous, by reason of a wretched state of agriculture; and that a reform in agriculture, especially about cities, must be one of the pillars of a general reformation, physical and moral.

(*g*) We do not see how *warm* bread or cakes, if not made of *paste,* can be injurious; especially those made of Indian meal. *Hot* food and drink, we know, are hurtful.

(*h*) We have very little confidence in the utility of dried peaches, cherries, or plums; or in cranberries of any sort.

(*i*) How else *could* they be cooked?

(*j*) Even this were better thrown away.

(*k*) Greens are unfit for any human stomach; and cabbages should be avoided, when there is such an abundance of food which is better.

(*l*) We doubt the utility of this prohibition. Why not use apples with meat, as well as any other vegetable?

(*m*) Vinegar, we think, should never be used.

(*n*) Stale bread—in the usual sense of the term—that is, several days old, we think not so good. On cheese we have already put our veto.

(*o*) Pork should never be *eaten*, while we are in health; not even sparingly. It is an 'abomination.' We are surprised that Mr. Graham should admit its use.

(*p*) We do not conceive it *necessary* to filter rain-water. There is usually to be had an abundance of good spring or river water.

(*q*) Some persons, who are not very vigorous, cannot bear this when they first rise. Such individuals should wait two or three hours, till they get the 'wheels going,' and have acquired a degree of vigor.

(*r*) Plunging into the water, head foremost, we are opposed to. Our reasons we have not room to give.

(*s*) We prefer gardening and farming to wrestling or boxing.

(*t*) This, if not carried to excess, is highly useful; though men of good sense in other respects, smile at the injunction. It is based on sound principles of physiology.

As to friction with a brush, the best flesh brush in the world is the hand. Let it be slightly moist.

Our concluding remark—though we do not know, for want of personal observation, whether it is at all applicable to the case before us, or to any other now existing—is, that the rules of Graham may all be complied with to the letter, in any boarding house whatever; and yet that house may not be at all fit for the reception of boarders. If there should be such a want of conscientiousness in those who control such an establishment, that food, however excellent, is ill cooked, or in a bad condition from any other cause; or if there is a neglect of cleanliness in any of the other departments of the establishment, as well as at the dinner table—no matter how good the *principles* of its conductors are—it will not and ought not to be sustained. Bread, though coarse, may and should be *good* and *clean;* and so should rice, and potatoes, and corn, and beans. It behoves a Graham house, above all others, to be attentive to these particulars.

TESTIMONY OF A POPULAR WRITER.

[Original.]

JOHN NEAL, of Portland, whose wit and acumen are generally known, after laboring with all his might, in four long columns of a large weekly newspaper, to render Mr. Graham and his system ridiculous, if not odious to the community, by a mixture of argument and sophistry, compliment and abuse, sense and nonsense, closes his remarks in nearly the following manner; showing, in his forcible but peculiar style, that he is not so far from the 'world of hope,' as many may suppose:

'Had our Lecturer on the Science of Human Life contented himself with showing that people do n't understand the business of eating—or in other words, that they never make a business of it like rational creatures—nay, that they do not understand what is meant by *eating*, *breathing* or *sleeping*;—that they eat, breathe and sleep *too much*, *too fast* and *too often*; that with mastication, deglutition and respiration, properly speaking, they are entirely unacquainted; that of 'tir'd nature's sweet restorer, balmy sleep,' they know just nothing at all; that we take up our opinions upon trust; that we are not sufficiently attentive to personal cleanliness, in the matter of bathing; that we have no just idea of the inestimable worth of pure air and fresh water; that in the matter of alcohol, tobacco and snuff, we are like the beasts that perish;—had he been satisfied with saying all this, and proving it, *for it is all true*, and susceptible of easy proof, we had never breathed a syllable against him or his absurdities.

'Nay, if he had consented to tell our wives that they are hurting themselves, and crippling and spoiling their posterity by their corseting, tight lacing, late hours, and other like nonsense; that they never tasted a mouthful of good bread in their lives, the greater part having gone through three fermentations so regularly, that some there are who have no idea of the natural taste of wheaten flour, but believe it endowed with a twang of

sal eratus by nature, while others freely acknowledge their fondness for the *color* and *taste* of pearlash in hot biscuit; nay, if he had undertaken to show that *bolting*, one of our substitutes for swallowing, is bad economy, in every sense of the word,—all this we might have borne, FOR IT IS ALL TRUE.'

GREEN APPLES.

[Original.]

'THOMPSON CLARK is dead,' said Mrs. A. to her little son one day; and added, 'Do you know what killed him? It was eating green apples.'

Now the mother said this to frighten her son William; and young as he was, he understood the game. The fact was, that Thompson had eat no more green apples than William and many more of the schoolboys had; and William knew it; and as the rest did not die, where was the proof that green apples killed Thompson? Moreover, the doctor and almost every body else said he died of fever.

What is wanted in mothers, is a just knowledge of the *manner* in which green apples injure the health, and a disposition to represent the matter to their children just as it is. We gain nothing—nay, we lose immensely—by telling children so many wrong stories. Green fruit usually produces mischief by weakening the powers of digestion. This paves the way to disease.

Green apples have been in the Boston market a fortnight; and they will probably do immense mischief in laying the foundation for diseases, which will make trouble, months or years hence. If they killed people outright—and I sometimes think it would be a less evil if they did—we should begin to awake to the magnitude of their folly.

RECORD OF REFORM.

The Signs of the Times.—These, on the whole, are favorable. Take, for example, the cause of temperance. Go where this cause has progressed most, and what do we find? At first view, the friends of temperance seem to be resting from their labors, and a reaction commencing. The enemies of the cause appear to be taking courage.—But survey the ground more narrowly. In a considerable proportion of our temperance towns we find some in every neighborhood, here and there a whole family, and not unfrequently one or more members of every family, who have discovered that the former half way reform will never answer, and have taken the high and true ground, viz. total abstinence from all intoxicating and narcotic liquors. Instead of even tea or coffee cups, you see the tumbler of pure water. We have this moment risen from a tea table where four in nine had their tumblers of water.—And the number of these true and abiding friends of temperance is rapidly though silently increasing.

We have given this as a mere specimen of the signs of the times. In other departments of reform similar results are taking place. Half way reform, and half way measures, everywhere are seen, more and more, to be 'wanting.' The line between the friends of God and those of Satan, is becoming, in every respect, more distinct. The day of attempting to serve two masters is happily going by. Men will ere long be strong in the Lord and in the power of his might, or they will be as obviously strong on the side of the opposition. It will not always be, as now, a hard matter to distinguish between 'him who serveth God, and him who serveth him not.' The prophecy that one 'shall chase a thousand' of the weak, and 'two put ten thousand to flight' will not always refer to a period distant, and future; and therefore be only half believed.

Let us, then, fellow soldiers, be valiant. Let us fight manfully. The day is ours. Not indeed without a struggle. Even now, we are in the midst of a great revolution—one of amazing import. A great cause is at stake—the cause of liberty, truth, and virtue. It is the cause of physical, mental, and moral freedom; it is the cause of the many as well as the few; it is the cause of humanity; it is the cause of purity and holiness; it is the cause of God.

THE PLYMOUTH ROCK.—Not the rock, identically, dear reader, on which our forefathers first set their feet; but a far better and more enduring one—the ROCK OF TEMPERANCE. In what used to be called the 'Old Colony,' in this state, comprising Plymouth, Bristol, and Barnstable counties, and a population of 120,000 inhabitants, no licenses have been granted for the sale of ardent spirits for the last three years. And at a recent session of the courts in these counties, after a vacation of *three months* in one, *four* in another, and *seven* in the other, there were only two indictments in the whole of them, and each of these was for a petty larceny of less than $10. We merely state the facts as we have and believe them; leaving it to the reader to make, if he please, his own inferences.

'CHAMPAIGNE.'—We have it from good authority, that an ingenious chemist has detected sugar of lead enough in a bottle of 'Champaigne,' to destroy an individual, were it taken alone.—It had long been known that old sour wines were sweetened with sugar of lead, but the facts have only just begun to be spread before the public.

POISONED BEER.—In all our strictures on beer, we have hitherto taken the ground that it is injurious on account of the alcohol it contains. But do our readers know that in Great Britain the brewers supply the place of that alcohol which ought to be furnished by the malt, with opium, henbane, cocculus indicus, nux-vomica, Bohemian rosemary, and tobacco,—all powerful narcotics or intoxicating substances—and that there is no earthly motive to do this in Great Britain which is not also a motive in America?—Oh, when will mankind learn that there is no other drink better than the best; and that the God who 'made the country,' but did not make 'the town,' made water for human drink—but not alcohol, or fermented or narcotic liquors!

COMPENSATION OF FEMALE LABORERS.—Considerable excitement has existed among the females of Philadelphia of late, on account of the low price of labor; and we are happy to find the benevolent, though sometimes erring Matthew Carey, and the energetic Dr. Ely, aiding and sympathizing with them in their efforts. It is a most piteous condition of things, as we have already had occasion to say, that reduces the price of making shirts and pantaloons, in our large cities, to 8, 10, and 12½ cts.; and loudly demands

not only the sympathy but the exertions of every patriotic citizen. How strange is it, as Matthew Carey justly suggests, that while the slaves in many of the states receive better food, clothing, lodgings, and medical aid, than a large class of poor white females who work double the number of hours, thousands and thousands can be found to interest themselves in behalf of the former, while scarce a finger and never a prayer ascends in behalf of the latter! There is no earthly reason why the price of female labor, generally, should not be doubled, and trebled; except the fact—we had almost said the fatality—which everywhere seems to operate to make the rich richer, and the poor poorer; and thus to entail upon us the lord and tenant system of the old world, with all its disgust, and all its horrible consequences.

Prison Discipline.—Out of 449 convicts discharged during the past year from Auburn state prison, 227 are represented as being reformed. We have a full measure of faith—so we think—in the reforming efficacy of judicious prison discipline; but we do not believe that a radical and permanent reformation has been effected on half that number. Prison birds are not tamed so easily.

Lectures on Tight Lacing.—We have recently spoken well of the spirit and tendency of the Boston Medical and Surgical Journal; but what shall we say when its learned Editor comes out, as he has recently done, against popular lectures by physicians, on subjects which can never be so well discussed publicly by men of any other profession? From the very nature of their employment, and from that *pride of caste*, which is apt to have influence in this, as well as other professions, they are among the last to come forward and enlighten the popular mind on the structure and laws of the human body; but when they do this and attempt to stem the current of popular evil, they deserve our thanks rather than our reprehension.

We are astonished and more than astonished, that a man of so much general intelligence as the Editor of the journal in question, after having done much in this region to enlighten the public mind on kindred topics, should gravely insinuate that others are influenced by a 'hawking after public notoriety,' or by motives still meaner. Is it because they are out of Boston, or connected with other institutions than Harvard?

Physicians in Boston have lectured before the American Institute of Instruction—a mixed assembly—on the evils of tight lacing,

and done good; and men—boys rather—who do not understand the first elements of anatomy and physiology, have been perambulating our country these two years, telling us, in detail, about 'the lower propensities' of our nature; and when or where has this Editor lifted his voice against it? But now, when an aged and experienced physician endeavors to awaken parents to one of the most dreadful errors in physical education, and in a manner wholly acceptable to the most falsely delicate and fastidious, serious attempts are made at 'gagging.'

We protest against such proceedings. Physicians—sound physiologists—men of learning and experience—are the very men to awaken the public mind on the subject in question. Nay, they are the only men who can *usefully* do it; and they must be sustained and encouraged, rather than sneered at and abused. If any body is to come under the lash, let it be those ignoramuses who, under the cloak of Phrenology, are arrogating to themselves 'all knowledge and all mysteries,' and lecturing when they ought to be learning.

But we should do injustice to the Editor of the journal not to say that he has had the magnanimity to insert a full reply to his article, from Dr. North, of Hartford, Connecticut.

A Word to the Wise, &c.—A friend of the editor of this work has recently addressed a written circular to the Presidents of most of the New England Colleges, containing suggestions on the subject of general reform and social improvement, which we deem valuable. We hope they will receive the attention which we believe them to merit.

BOOKS AND PERIODICALS.

The Students' Manual. By Rev. John Todd.—This is a valuable work, especially for the class of persons for whom it was prepared—viz. students in colleges. There is sometimes a degree of carelessness, and even a want of accuracy, that as good a scholar and as popular a writer as Mr. Todd should have avoided. We refer to 'I do not know *as*,' and similar expressions.—We wish, moreover, that the work were purely English; for we abhor so many Latin phrases and paragraphs, even in a work designed for the higher classes of students.

THE LAWS OF SOBRIETY, &c. BY ELISHA BARTLETT, M. D.—This address, delivered before the Young Men's Temperance Society in Lowell, in March last, contains many sound views and valuable suggestions. We are glad to see that the author recognizes the doctrine that alcohol and opium, *in all cases*, (and of course in the smallest quantities,) are decidedly unfriendly to health; for this is his language. When such a belief comes to be the order of the day, a new era will commence.

The writer, however, advocates the moderate use of tea and coffee with food, on the ground that 'they are often promoters of digestion.' Unfortunately for Dr. B. it happens that this fact, if it proves anything, proves too much; for the same may be said with at least equal truth of alcohol, opium, and even tobacco;—substances whose use he condemns entirely.

Again he says of *cider*, that the farmers of New England who use it, and nothing stronger, are as hardy, healthy and long lived, and also as free from vice and immorality as any body of men in the world. But we deny both the statement and the inferences. The doctor is mistaken, *in toto*.

THE JUVENILE MISCELLANY. EDITED BY MRS. SARAH J. HALE.—This valuable little work is in good hands, and we hope it will be well sustained. It is printed in good style, and in a pleasant shape for binding, and the material is prepared or selected with discretion. Two volumes in a year of more than 300 pages of good and valuable matter each, for only two dollars, is doing pretty well, surely. Where can you get anything cheaper, young reader, except Parley's Magazine?

MR. WINSLOW'S LECTURE BEFORE THE AMERICAN INSTITUTE OF INSTRUCTION, IN 1834.—We received, in due season, a copy of this address. Some of the views of the author accord with our own entirely; but as a whole we are not pleased with the production; and believe it will have an unfavorable tendency. Before Mr. W. is qualified to give public lectures on Education, it seems to us desirable that he should make himself acquainted with the subject. His doctrines will do *in the study*, better than *elsewhere*.

A DISQUISITION ON THE EVILS OF USING TOBACCO. BY ORIN FOWLER, A. M. SECOND EDITION.—This pamphlet finds favor; and we should be glad of it, were it not that we are afraid the very touch of so filthy a subject will contaminate. While we have the kindliest feelings towards many who chew this disgusting substance, we hold its use, in every form, in the most unqualified con-

tempt. We care not to whom the remark may apply, whether he be farmer, mechanic, lawyer, doctor, minister, judge or president; but if in the light which Mr. Fowler has shed on the subject, any man should continue to smoke or chew tobacco, or take snuff, public opinion ought to frown him out of the pale of all civilized society. He that will contribute in any way to a tax upon this nation of $15,000,000 a year for such stuff, may well be set down as a bad citizen, unless he does it in ignorance.

Memoir of S. Osgood Wright. By B. B. Thatcher. Second Edition.—Mr. Thatcher has the power of investing even ordinary topics—when he touches them—with new interest;—what then is not to be expected when he writes the biography of one whose early life was as replete with incident as that of Mr. Wright? No person can read this little book—so it seems to us—without feeling a strong desire to imitate that purity and singleness of heart and purpose which so eminently distinguished our young missionary.

Foster's System of Penmanship.—This is an octavo volume of 104 pages, with plates, by B. F. Foster of this city. The work is a work of very great value. Mr. Foster is unquestionably the first writing-master in this city, if not in this country; and so far as much observation, and an acquaintance with him and his system of writing authorize us to speak, utterly free from that humbug and quackery which disgrace, not merely the profession to which he belongs, but in some of its results—which in the 'Appendix' are clearly pointed out—the whole christian community.

Writing is an art which is valuable in itself, beyond what most persons are ready to admit. And it is not only valuable in itself, but the easy and elegant and neat penman will extend his order, neatness, &c. into the whole circle of his habits, intellectual, social, and moral;—at least such is the tendency. He who effects a reform in this department, will, in our view, be a great public benefactor. The 'stables' must be 'cleansed;'—we hope Mr. Foster is the 'Hercules' to cleanse them.

Progressive Education, commencing with the Infant. By Madame Necker de Saussure.—This is a capital work of 348 duodecimo pages, translated from the French by Mrs. Willard and Mrs. Phelps, of Troy. For the present, we have barely room to say, that we can discover but one prominent fault in it; which is that it is too solid and excellent to be valued by the present generation of superficial readers.

MORAL REFORMER

AND

Teacher on the Human Constitution.

OCTOBER, 1835.

OCTOBER AND AUTUMN.

The autumnal age of man, says Pinnock in his Iconology, is perhaps the best calculated for the calm and sober enjoyment of the comforts and rational pleasures of life, if the first two seasons have been spent profitably, and according to the dictates of wisdom and discretion. The fire of youth is past; the glowing colors in which imagination painted the pleasures of the world are sobered down by time and experience; a thorough knowledge is gained of the unsatisfactory nature of mere sensual gratifications, and the mind has a greater relish for the sober enjoyments of literary amusements, than for the gaieties, the hurry and the bustle in which it once took delight.

How wretched must be the state of that man's feelings, who perceives his temples whiten, sees furrows forming on his face, and feels his energies decay, without the happy consciousness of having spent the former parts of of his life well! With what anguish must he look back on opportunities neglected of improving both his mind and his fortune! How dreadful must it be to look round on his children, to whom he has not been a prudent and affectionate father, and see them old enough to settle in the world, and become heads of families themselves, but unfitted for the important undertaking by his neglect, and destitute of education and principle, as well as of every accomplishment which could give a reasonable promise of future respectability and success!

The future prospects are equally terrible. It is now too late to remedy the defects of his early conduct—too late to make exertions which, in the vigor of youth, were considered a burthen. Indolence and improper indulgences have made great inroads on his strength, both of mind and body. He feels premature age creeping upon him, and chilling into inaction those powers which, at best, were feeble;—poverty, sickness, and an accusing conscience stare him in the face;—from his family, he justly expects reproach instead of consolation;—and he has the unutterable anguish of beholding those he loves struggling with those miseries of life which the discharge of his duty, in his more early days, might have averted.

Such an AUTUMN is like that in nature, in which the fruits of the earth have been blighted by some pestilential influence; in which the air is loaded with malignant vapors, that spread famine and desolation around; in which, as at the death of Cæsar,* the sun gives but a faint light, the morning star is overspread with a dusky hue, and the chariot of the moon is dyed with blood.

But the autumn of the good man, like a New England October, is lovely and serene. He can look back with a good degree of satisfaction on the past, and forward with a well-grounded hope. He sees his children dutiful and grateful, treading in his steps, and emulating his virtues; and consequently happy. He has leisure for the gratification of his literary, and especially his social propensities, and for the exercise of that benevolence which his heart feels. He has opportunity to transmit to those who are younger than he, that fund of valuable experience which he has accumulated in his progress through the world, but which, without the leisure to communicate it, might perish in the grave with the body of its owner. He is beloved and respected while living, and his memory will be revered long after his remains have been mingled with their kindred dust.

* Some authors relate that the death of Julius Cæsar was preceded by various remarkable prodigies, and immediately followed by the appearance of a large comet. This fable probably had its origin in the solemn events of the crucifixion of our Saviour.

[For the Moral Reformer.]

CONFESSIONS OF A TOBACCO CHEWER.

If to record instances of reformation, and to persuade by example as well as by theory and precept, constitute a part of the duties of a Reformer, perhaps this article may not be deemed as out of place on your pages. But you, Mr. Editor, must determine on that point; and it is most fully and cheerfully submitted to whatever disposition you may deem it worthy of.

The facts are simple, and probably of frequent occurrence, though they are not often made public. For their truth, the writer will vouch. There is no one better informed in relation to them than himself.

In our city there is an individual who has passed the mature age of thirty, and for more than fifteen years of that short life,too,was a slave! Not indeed to the tyrannical mandate of a taskmaster, nor to the drunken revelry of Bacchus;—not to the allurements of the vine, as it sparkles in the cup, nor even to so much as one gratification at a theatrical exhibition;—not to the indulgence of the festive board, nor to the transient effervescence or entailed evils of a '*ladies' grog shop.*' But although, perhaps, possessed of a medium degree of firmness and self-discipline, he was completely enslaved by that narcotic which is undermining the health of thousands, and sending many to a premature grave. That weed denominated tobacco, was to him the fruitful source of debility, of nervous affections, of dyspepsia. It was the occasion of frequent resolutions, but too often forgotten, broken, and disregarded. When, however, a resolution was formed demanding the sacred restraints of a vow, it was observed according to the time affixed—sometimes for three months —at one time, for a year;—but at the close of the *penance*, it was renewed with tenfold vigor.

At times, he would denounce the plant as among the creatures of God which were not good, forgetting that it was man who had perverted its use. At other times he would in anguish despise his own imbecility, and loathe

himself for indulgence in a habit which he knew to be, in the view of high heaven, an impurity and a sin.

His resolutions were as feeble as are those of the inebriate, who, in his calmer moments, resolves, and yet, in the pang of a succeeding moment, seeks an antidote in further indulgence. The constant excitement upon his nerves was the same, as he believes, as that of alcohol on those of the rum drinker; and although there is great disparity between the evils resulting from the habitual use of alcohol and tobacco, yet there can be no doubt that it is the same PLEASURABLE influence upon the nerves, that induces, or at least perpetuates such an indulgence. As a proof of the truth of this remark, the narrator continues, the excessive loss and waste of saliva would often compel him to relinquish the *quid* for the still more loathsome habit of forcing it, pulverized, up his nose; and if, perchance, he was smitten with a consciousness that he was perverting the use of that organ, seeing that the Creator did not place it upon his face 'bottom side up' for the convenience of his unnatural propensities, he would resort to the burning of the weed, and allow the fumes to be the instrument for excitement. But here, the consumption of time and of money, and the disgusting fumes of his breath and his clothes were obstacles that would lead him back to his *quid*. Before he had again become fully satisfied with that mode of administering his dose, he found it necessary to continue each of his other methods occasionally: so that we have in this instance, as in very many around us, a rational, accountable being, in the daily, and hourly, and almost incessant habit of chewing and smoking and snuffing a weed, which he was conscious injured his health, was disgusting to his friends, was pernicious to society, was a perversion of nature, and was offensive to God.

In this manner was he constantly tormented. Without tobacco he was miserable, and with it he had but a miserable happiness. Although never yielding to the temptation to exchange the narcotic for the alcoholic excitant, yet he saw too plainly that many did yield, and fall; and that their fall was not only temporal but eternal.

At length he became a teacher in a Sabbath school. The children were collected from those parts of the city where the parents do not usually set good examples. Too many of them indulge in the use of stimulating drink—in excessive eating—in profane swearing—in the various methods of devouring tobacco, and in all the baser habits of frail man. Many of the children had imbibed some of those habits. It happened to fall to his lot, to have, in a class of five boys, the oldest of whom was about 13 years of age, three who had far advanced in the use of tobacco. With one the habit was fixed, and will probably remain through life; especially, as he soon left the wholesome influence of the school, and removed from the city; and also, as his GRANDMOTHER, in whose charge he was, indulged in the habit, and invited him to participate with her!—The next was no better, and it is to be feared that he has taken to that habit as a stepping-stone to further degradation.

With the other of the three it was different. He had not become so rooted and grounded in his vice, as to be altogether insensible to the evil. But where was the teacher? Was he set over the class to teach righteousness and judgment, and not temperance too; or rather, not in this case total and unconditional abstinence? Was he to train up those children in the way they should go, and yet personate before them the disgusting character of a tobacco devourer? No! He was fully prepared for the occasion. Although, as before said, he had often made attempts at reform, there had always been some reservation or limitation; and until freed from the restraints of his resolution, he was in continual uneasiness for his indulgence, until at last, and but a short time before this discovery in his pupils, and as if in preparation for the occasion, he made a strong effort. The result was, he was disenthralled, and freed forever from a tyrant whose exactions were more onerous than any by whom he had ever been oppressed.

There may be those who think, and there are many who tell us, they can break off all habits in which they indulge at any moment; and who manifest displeasure if

one expresses a doubt in relation to their self-control. But with the great majority of these, their reform is manifested only with their expiring breath. Others there may be, who ask, how was this reform effected?—whether by using a substitute, as tea, or raisins, or confectionary, or some bitter and pungent herb or flower. No—away with every substitute, there can be none found in the wide world that will satisfy. It cannot be anything in the mouth, but it must be something in the mind to effect the remedy. That something must take deep hold of the heart, strike at the fountain, and then the issues will be pure.

He carefully considered his habit, that it was injurious to his constitution—holding the MAN in disgraceful servitude—of itself at best a folly, not to say a sin—often exceeding troublesome—expensive—disreputable, inasmuch as it is an almost invariable concomitant of intemperance, and disgusting to every one around him whose sensibilities were not in the same manner blunted.

With the reverence and solemnity of a vow, he cast the obnoxious plant to the flames, and himself on the preservation of his God, with the supplication that the resolution then formed might remain inviolate amid all the temptations which were around him. His resolution was fixed and definite, to indulge no more in the use of tobacco, save only for medicinal purposes.

The remedy was complete, sovereign, satisfactory; and when tobacco was presented to his mind or his eye, the nerve was satisfied by the consideration that the man was freed.

When the proposition was made by the teacher to the pupils to join him in the pledge of total abstinence from tobacco, it was accepted, alas! only by one of the three; but by him in perfect good faith.

Let Sabbath school teachers correct first their own habits, and then guard with a jealous care those of their pupils. Let them set before their children the evil resulting from this unnatural indulgence, that by this influence on the rising generation our race may be rid of an evil, the magnitude of which is realized only by those who have escaped its enticing bonds. K.

TEA DRINKING A WASTE AND A CRIME.

[Original.]

ALTHOUGH it is not yet 200 years since tea was first introduced into Europe and America, the consumption of this article in those countries already amounts to more than 63,000,000 pounds annually. The following table from the Westminster Review, will give a tolerably accurate view of its use in different countries.

Great Britain, . .	40,000,000 lbs.
(England alone,) . .	25,000,000
Russia, . .	6,500,000
Holland, . .	3,800,000
Germany, . .	2,000,000
France, . .	250,000
United States, . .	10,000,000
British America and W. Indies,	1,500,000

Great Britain, it will be seen, consumes the most of this article, in proportion to her population, and the United States next most. In the former it is about one pound and a half to each individual; in the latter, two-thirds of a pound. The Americans, however, use a much larger proportion of *green* tea than the English.

It is not a little surprising that France, with her 32,000,000 of inhabitants, consumes only a hundredth part as much as England; or only one ounce to about eight individuals. But the proportion in some other countries not inserted in the table is still less; for only 700 pounds are annually imported into Venice and Trieste, to serve for the whole of the adjacent country.

The average expense of this tea, taking one year with another, we estimate at $16,000,000 to Great Britain, $6,500,000 to the United States, and nearly $30,000,000 to the whole of the various countries enumerated in the table. This, it should be remembered is for the *mere* tea, without milk or sugar; to which if we add, for the expense of the latter, as well as the value of the labor of preparing it, twice as much more, we have the round sum of $90,000,000 involved in the use of tea annually. But as the other states of Europe,

not mentioned in the table, as well as South America, use *some* tea, it is believed we may fairly put the expense at $100,000,000.

If the various inhabitants of Europe, South America, and other countries drink tea of about the average strength of that which is drank in the United States, what is swallowed of this infusion in these two quarters of the world, to say nothing of China, (which probably consumes more than eleven times as much as the whole of Europe and America,) would be sufficient to fill, every three years and two months, the Great Western Canal, in the state of New York. Great Britain, alone, might fill it in this way every *ten* years. This canal, be it remembered, is 363 miles long, and contains a sheet or body of water about 30 feet wide, and 4 feet deep.

We may now put the question fairly before the tea drinker, what mighty gain is secured by being accessory to making this immense quantity of hot drink, at an expense of $100,000,000 yearly, or $3,000,000,000 in a single generation of 30 years. We will even set aside the question of *injury*, for a few moments; and ask what *good* is done, which will compensate for this great sacrifice of property. We do not ask what pecuniary gain is secured; for there are other goods in this world than money. How many are made, on the whole, happier? Where is the *healthy* individual, who is a tea drinker, who enjoys a more complete immunity from pain, and a greater average share of strength, vigor, and elasticity of body and mind, than falls to the lot of the simple water drinker? We should be willing to institute, were it possible, a fair comparison. We should be willing to set individuals or nations side by side, and prosecute the inquiry. We should be willing to put Europe, as it was 200 years ago, when no tea was drank, by the side of Europe as it now is.

Who are they that complain most of nervousness; of irregular appetite and sleep; of unequal warmth and strength; and of their own health, and future moral and physical prospects? Who find most fault with those around them, and with the emptiness and sickliness of the world in which they live?

Now if nothing is gained—no, nothing at all—to the individual or to the nation that drinks tea, the next question is, How much is lost? We do not ask, just now, how much is lost of good and equable feeling,—but how much is lost in property? One thousand million of dollars to a generation in Europe and the United States, might be so applied as to accomplish much good. It is sufficient to feed, clothe, educate, and train to habits of intelligent industry—supposing we take them from the cradle, and carry them on to twenty years of age—the children of the whole slave population of the United States. Would not this be a good? And is not the use of a particular drink, which is on the whole productive of no happiness, individual or collective, but which involves so great an expense—so much means of doing good—a most amazing waste?

But there is another consideration. We maintain that tea is not only useless, but positively hurtful. In our last number, an attempt was made to show that it was a narcotic, and therefore poisonous. And if tea be a narcotic, and poisonous to all persons in health, then it is a legitimate object of inquiry, how poisonous it is. The inquiry is attended with difficulties, but will now be attempted.

From partial experiments which have been made, we are of opinion that 100 pounds of tea, of average strength, contain enough of the narcotic or poisonous principle, could it be extracted and taken in a form sufficiently concentrated, to destroy the life of any individual. If so, the 63,000,000 pounds consumed annually in Europe and America, would destroy outright 630,000 persons; and in Europe, America and China, not much less than seven millions.

But as China is *a great way off*, we will return to Europe and America. At 630,000 a year, the number of deaths which our tea would thus produce in thirty years, would be 18,000,000; a number nearly equal to the present population of Great Britain, and much larger than that of the United States. In 100 years it would be 63,000,000; or a number nearly five times as great as that of all the people now in the United States.

It is a principle which we have before advanced, and upon which we have long insisted, that poison does not become the *less* poisonous to the human system by being divided into minute doses, greatly diffused, or taken at long intervals. In all those circumstances it is either mixed with the chyle, and passes with it, unchanged, into the blood; or—what more generally happens—it gets into the circulation by a much shorter route, as soon almost as it touches the stomach. But in either case it gets into the circulation, and accomplishes its work;—we think, not only as surely and effectually as if several of these small doses were united in one, but more so. For it is a well known fact, that when we take a large dose—if not so large as to overwhelm the powers of life, and produce death at once—the system re-acts, in some measure, and prevents a part of the mischief that would otherwise ensue; whereas a small dose insinuates itself more cautiously, as it were, and rouses less opposition.

The inference we would make from this is, that the narcotic principle of tea, which would destroy the lives of 630,000 persons annually, if sufficiently concentrated, does not perform the less mischief by being widely diffused. If we estimate the average duration of human life at 30 years, the destruction of 630,000 persons is the destruction of 18,900,000 years of human life. Now, without saying that tea, as we drink it, does *more* harm than if the same quantity were taken in a more concentrated manner, we firmly maintain that it does at least *as much;* and that if 18,900,000 years of life are destroyed in the one case, they are so in the other. That is, the life of one is cut short by one year, or part of a year; another, perhaps, by several years; or, what is more often the case, the work of destruction is indirectly accomplished, by inducing some disease that wears out life slowly, or rendering a disease produced by a cause entirely different, more dangerous, and perhaps ultimately fatal. The amount of time, which, on the foregoing calculation, is 'clipped' off from the lives of each individual in the United States, upon an average, is a little less than eight weeks. Still these various 'clippings' form an aggregate

of 2,100,000 years; or 70,000 whole lives; and either the above calculations are not well founded, or this is the loss of life sustained by the use of this narcotic drink.

It will still be doubted—for it always has been doubted by many—whether poisonous substances received into the human system, though they may not be the less poisonous from being minutely divided, may not produce less and less effect;—whether, in short, the system does not get accustomed to their presence, and hence less liable to disturbance from them.

Now we think this is the often result; but it only confirms the sentiments already advanced. The system probably *does* get accustomed to their presence; but how? Answer: By wearing out physical sensibility, or as some call it, vitality; and this is the very thing that shortens human life. Contrive to keep an individual, ever after birth, as highly stimulated as possible by means of alcoholic and narcotic drinks, and you might exhaust his vitality in fifteen or twenty years, and perhaps sooner; and he would sink, in despite of every human effort, into the grave. And this is what tea does, by its stimulus, only more slowly than in the case last mentioned.

If tea, then, does no permanent good to individuals or to communities; if it involves an amazing waste of property; if in addition to all this, it destroys happiness, and health, and life, at a most tremendous rate,—is it not high time for the christian world to cast it off?

Should it be said, that the disuse of tea would throw many persons, now concerned in its importation, out of employ, our reply is that the same might be said, and indeed has often been said, of the disuse of intoxicating liquors; and if the argument is good for anything in the one case, it must be valid in the other. Besides, we can never expect to remedy the evil by legislation; and christian influence will at best effect a change so slowly as to injure, materially, nobody's business. It should also be recollected that the commerce of Europe went on very well before the tea trade was introduced;—and it cannot be doubted that it could go on without it now.

But the strongest plea will be made in behalf of China. 'What is she to do, if she cannot sell her tea to Americans and Europeans?'—Why, just what she did before she sold them any. When the trade with us for this article commenced, tea was only cultivated in two of the larger provinces. It has since been extended to three more; but with what effects? Do their inhabitants live any better than before? Does the population increase any faster? There is not the smallest reason for believing that either of these results has followed. The number of inhabitants is about the same; and they live just about as well as they did before. If they could not sell their tea, they would probably raise something else on the same soil. Perhaps it would be as easy for them to raise rice, corn and grain, and also make their own clothing, as to raise tea and sell it, and purchase their necessaries.

We are well aware that this is one of the strong holds of tea drinkers. They are *so* benevolent to the poor Chinese! They can, however, spend their money for this useless herb, while their very neighbors are freezing or starving before their eyes. Boston can spend $50,000 annually on tea, in spite of human want and wo.—We have no sympathy with that mawkish sensibility to the condition of others in a foreign land, which overlooks or forgets misery at its own doors.

If we could even prove that a discontinuance of the use of tea would subject the inhabitants of the Celestial Empire to a little inconvenience at first, it is no more than happens to our own distillers, and retailers, and brewers, and confectioners, in the progress of the cause of temperance;—and, as we have already said, an argument which would be good in the one case, would be equally so in the other. Continue tea for the sake of the Chinese, and we ought by the same rule to continue the use of fermented and distilled liquors, for the sake of our own countrymen who are concerned in their manufacture and sale.

We have hitherto gone on the supposition that tea was unadulterated, and contained no poison superadded by the manufacturers. But here comes another serious objection

to tea drinking, if we may rely on the statements of the London Quarterly. This journal assures us that there is a manufactory near Canton, where the worst kinds of coarse black tea are converted into green, by means, principally, of that dangerous substance, *white lead.* The process is as follows:

'Stir it about on iron plates, moderately heated, mixing it up with a composition of turmeric, indigo, and *white lead*, by which process it acquires a blooming blue color of plums, and that crispy appearance which is supposed to indicate the fine green teas.'

The Quarterly states, on good authority, that there were not long since, 50,000 chests of this spurious article prepared ready for shipping. On inquiry for what market it was intended, the reply was—'The American.'—As two-thirds of the tea used in America is green tea, nominally so, we see the bearing of this statement, and, if it can be relied on, our own danger.

Will the people of America expose themselves longer to *costly* foreign poisons, when the cheap, pure, wholesome, unadulterated, and *only* drink which the Author of nature ever made, is suffered to flow from millions of fountains untasted and unheeded; or at best rarely used as a drink, except to dilute that which had better never have crossed the ocean? Is here no need of reform?

KILLING WITH KINDNESS.

[Original.]

'If I must be sick, I hope by all means to be sick a thousand miles from home,' said a young man to his mother one day. The bystanders heard the remark with surprise, and the mother with horror. For no young man loved his parents more than he; and none was more respected for genuine goodness of heart. What, then, led to such a strange declaration to her that had been the guide of his youth, and was still ready and

anxious, if necessary, to place his pillow, and mitigate his pain, in maturer years?

It was a deep conviction, as he said, that mothers cannot take the care of their own children so well as of those in whom they feel less interest; that their feelings often overcome their better judgment; and that worn out, as they often become, with toil and watching, they refrain from doing things which in other circumstances they would do, and do things which ought not to be done; and that while the life of a sick person is often suspended, as it were, by a hair, the slightest departure from what the dictates of a sober judgment would direct may be fatal.—This young man had studied physiology.

There is much of truth in the young man's views, although we do not see the necessity of his declaring them to his mother at the time he did; for what good could it do? Even if she understood him and yielded to the general truth of what he said, was anything gained by it? We are bound, indeed, to let what we say be truth; but we are not required to tell all we know, especially when it is uncalled for.

Thousands of children—and adults too—are killed with this mistaken kindness of female nurses of the sick. Let nothing here said be construed into a disapprobation of females as attendants on the sick room;—by no means. Could they be instructed, duly, we believe their services, as a whole, would be far more beneficial than those of males. Even now they are, in some cases, indispensable.

But when a physician has the charge of the darling child of a fond mother, and its little life is suspended as it were on a thread, to see the trembling mother's nerves so agitated at the sight of a bolus which she supposes to be calomel, or some other poison, (and what are all active medicines but poison?) that she throws it out of the window or into the fire; and then to see the little sufferer go out of the world either for want of that very medicine, or because it was not present to correct or balance the effect of some other poison equally active;

what can be more painful?—Yet things of this sort have happened; and will be likely to happen again.

It is not the sick alone, however, that suffer from the overkindness of friends, but the strong and the healthy are often made sick in the same way.

An accident occurs to a babe, perhaps; and it sets to crying.—Well, it must be nursed, although it had been fed half an hour before. But this breaks up or at least deranges the orderly action of the stomach, and if frequently repeated, produces bowel complaints and other maladies. If a child is unwell, and his stomach, in conformity to the dictates of nature, refuses food for a short time—'oh, he must eat, or he 'll be sick.' Or perhaps he has a cold, and his appetite flags; and a cold must be 'stuffed.' How many thousand fevers and other complaints are induced in this way, nobody can tell with exactness.

The poor child must not get his feet wet; so he is compelled to wear India rubbers to school, and not a drop of water is suffered to touch him for months. Suddenly, by an unforeseen accident, he wets his feet; a cold settles on his lungs; and fears are entertained, for a time, of consumption. He gets well, perhaps, but with lungs far more susceptible to changes than they were before.

We saw a young lady—a family domestic—carrying home her 'young master' from school the other day, lest a few drops of rain which were falling should chance to touch him—or lest the soles of his shoes should be dampened. The child was large enough and strong enough—almost—to carry the young domestic; but it will not long be so, if he is to be pampered and humored and spoiled in this manner.

We have seen children kept all winter in rooms heated like ovens, and scarcely suffered to go out, lest they should catch cold; and yet we never saw such children hold out long, vigorous and healthy.

We have seen them loaded with clothes while out of doors, till the clothes and the exercise threw them into a perspiration, and then, as soon as they come in, the

clothes are taken off, and they are left to sit down in a cold room and catch their death. But to illustrate this killing with kindness to the utmost extent, would be to fill a large volume with cases of every day's occurrence, and within the range of every one's observation.

EXTRAVAGANCE.

Have I not a right to do what I will with my own? is a question often put, and as often answered in the affirmative. And yet, in the sense in which it is understood, no decision can be more questionable.

We are acquainted with a small family who have expended, as near as we can ascertain, 50 dollars, during the past season, for strawberries and cherries alone. It cannot be proved that any of the family have been made sick by them, although one of the number is sometimes sick on Sunday; and a few persons who ought to know, have whispered that the sickness is generally produced by excess. If they have not, then, been injured by their use, are they not justified in using them? They are wealthy; and have they not a right to do what they will with their own?

In the first place, property is not our own, speaking as christians; and the family in question profess to be such. It is only entrusted to our use, as masters entrust their servants with their property. Even we ourselves are not our own, for we are bought with a price. Secondly, if our property were our own, it was given us to do good with,—and the *greatest* good. Now, though strawberries and cherries, in small quantity, may do good in a family, will any one believe that a common-sized family have a moral right to expend fifty dollars upon themselves in a single month, in this way, when there is so much of mental, moral, and physical suffering all around them?

EXTRACT FROM 'THE HOUSE I LIVE IN.'

[The book here referred to, is a small work on Anatomy, for children; in which the various parts of the human frame are compared to different parts of the frame of a house; and afterwards explained in small type. The following article constitutes the principal part of Chap. XVII. We have preferred to insert it, as it stands in the original, without alteration.]

THE house I live in has several double timbers. One of the most striking is that which is represented at the head of this chapter. The one on the outside, as you will observe, is much the smallest. It is *laid against*, or as some would express it, *lapped* upon the other, and serves the purpose of a brace, rather than that of a stud. It is pretty easily broken, but is also easily mended; only it requires *time*. Its ends are not mortised into the main pillar, or into anything else. They are *tied on* rather, by a substance like that by which most parts of the frame are fastened together, and which I am to say more about in another chapter.

In the engraving you see, too, how one of the most important hinges looks, when all the covering is stripped

off. The lower part of it gives you a front view of one of the pillars; or rather of the pedestal on which the pillar stands.

The engraving presents a very fine view of the bones of the leg, and of the joint of the knee; the *patella*, or knee-pan, having been removed. Just within this joint at the knee, you may see two cross or *crucial* ligaments, (bands,) that help very much to keep the joint firm and strong. Above the joint is a part of the thigh bone, or *femur*. At the bottom, you have a *front* view of the foot. It is this which I have just now called a *pedestal*.

QUESTIONS.

What is the engraving designed to show? What else? How are these two pieces of timber fastened together? Can you see the *patella* in the engraving? What is the name of the two ligaments which lie under the patella? What is their use?

[From Nature's Own Book.]

MINISTERS, AND THE CHURCH.

It is too late in the day to look to the church for a standard of temperance in all things. Her dress, her furniture, her eating, her drinking, must be according to the custom of the world, or she would be singular, and lose her influence. She has forsaken the simplicity of the great Pattern, and she cannot preach the gospel to every creature, because it would detract from her equipage and luxury!

Those apostolic days have long since gone by, when the lust of the eye, the pride of life, and conforming to the fashions of this world, were prohibited. They are now so in vogue, that to raise a different standard would not only be unpopular, but a *bold* rebuke upon some of our greatest teachers. To talk of 'keeping the body in subjection,' and 'presenting it a living sacrifice,' when the earth is teeming, and every table groaning, with the good things of life, should not be 'so much as named among us.'

This is a picture of the church in general; and if this *be* the light she is holding out to the world, it is to be hoped God will extinguish it. Better be in darkness than see through a false medium. But what can be done? If the priest dares not or will not move faster than popular opinion takes the lead, and if the people are so under ministerial influence that it is next to sacrilege to take the Bible for a standard, instead of the traditions of men, when and where shall the work begin? Who will first dare to dig a hole through the wall of this inner temple? Who will dare to say that the lips of the priest do not teach knowledge on the natural laws of God? Who will dare say that until he can do this, he is unfit to teach the awful mysteries that belong to godliness? Who will dare say to his minister, when he complains of indigestion, pressure of blood to the head, &c., &c.,—'*Study nature's laws.*' 'Keep your body in subjection, lest, after you have preached to others, you become a castaway.' *Not one*, unless he be more reckless of public opinion than of the commands of God.

How much labor is lost to the church by the imbecility of ministers! They often enter upon their arduous work with broken down powers, both of body and mind; and instead of being 'instant in season and out of season,' must have their set times for all their pastoral duties, and those often 'few and far between,' else their whole system is totally deranged. If, with Paul, a few can tell of 'journeyings and perils,' sickness, too, must be added to the list. Watchings and fastings they cannot endure, because the body has not been 'kept in subjection'—because not 'temperate in all things.'

How can such men 'make full proof of their ministry?' How can they be workmen that need not be ashamed? What have teachers of theology been doing for centuries, that this important lesson has been neglected? Why have not our spiritual leaders, in all their searches and researches after truth, never hit upon the natural laws of God? Why, when visiting the couches of their

sick and suffering flock, and exhorting to submission to the afflictive providences of God, and obedience to his moral law, have they not admonished them that the Father of their spirits is the Maker of their bodies also; and that sickness, in most cases, is proof positive that these have not been used as he would have them? Why do they not, when they pray that the affliction of the body may be sanctified to the good of the soul, pray also that the ignorance or sin which brings this affliction may never be repeated? For this plain reason, undoubtedly; they do not understand it themselves.

The world has a claim upon those who place themselves over it, as doctors of the soul; and they ought not to be ignorant of one item which *can* come within their ken. Their *physiology*, as well as their *theology*, should be after the standard of truth. Their eating and drinking must be to glorify God, as well as their talking and preaching; because all are required, to make the perfect man in Christ Jesus.

Editorial Remarks.—There is a little of severity—perhaps, rather too much—in the foregoing extract. Would that it could be read, however, by every one of our ministers, from the Atlantic to the Pacific, and from the frozen North to the Mexican South! Ministers must come up to the work of Moral Reform. They must not be so timid as some of them are. We are aware of their difficulties. They are great. But they must be met. They can be. And when they are once met, they will easily be overcome. The greatest difficulty of all is, for the minister to form a strong resolution, and adhere to it, in all places, and under all circumstances. But how would Paul have met such a difficulty? How Jesus Christ?

One thing cheers us. We have more ministers on our list of subscribers to the Moral Reformer, in proportion to their whole number, than of any other class of men. More of them take us by the hand, and say, Sir, Go on; we are with you, and God will bless your efforts. More of them take the work in their hands,

and offer it personally to their people.—But alas! they are, as a whole, doing little for the cause of Moral Reform, in comparison with what they ought to do, were they duly enlightened on the subject.

The truth is, that the cause of humanity will never prosper, in the present attitude of things, till God's servants everywhere set themselves as a few 'against the mighty,' and take the ground of TOTAL ABSTINENCE from all that they know injures or intoxicates.

ON MOBS.

[Original.]

SAID a gentleman the other day, in reference to mobs—'When the first disturbance of this kind took place last year in New York, had energetic measures been taken, and twenty or thirty of the rioters shot dead upon the spot, all the subsequent mobs and riots in the country might have been prevented.'

Now we have not the slightest doubt of this gentleman's sincerity; but we do think that he knows not what he says, when he affirms this. Has he ever seen measures of this kind succeed, when they were attempted? Did George III. and his loyal ministry succeed on this plan? Did they quell the mobs which rose against the lawfully constituted authorities at Boston—in State Street, in the harbor, and elsewhere? Did they succeed at Lexington?

Has this gentleman—have those who reason as he does—ever seen the lava of Etna and Vesuvius suppressed by a few planks? Does he expect such a barrier to the floods which they sometimes send forth, would be effectual? As well, in our own view, might you attempt to suppress, by a military force, that spirit of insubordination in the family, in the school, and in the state, which is now shaking our free government and its institutions to their foundations.

But he will ask—What then can be done? We answer, that we do not know. We know what *cannot* be done; but for the rest, we are more uncertain. The moral world is convulsed by the struggling elements within it, as the physical world is by agitating oceans of red hot lava; and we do not know but the terrible scenes which have been acted over in this country during the last seventy years, especially within the last two years, are as salutary, morally, as Vesuvius and Cotopaxi are physically.

Far be it from us to justify riots or rioters; but let us look at the whole case, and beware how we attempt to plaster up at the surface an ulcer which, if ever healed, must be healed from the bottom. If we could alter or modify some of the statements in regard to human rights in the preamble to the Declaration of American Independence—if we could go back to the happy and peaceful domestic habits and character of 1750—if we could remove slavery, and inequality, and avarice, and ignorance, and pride, from these states and from the world, then might we look for the suppression, or rather the *discontinuance*, of riots and mobs. Then might we hope for the permanency of a free government and its free institutions.

RETRENCHMENT AMONG STUDENTS.

[Original.]

It was observed by Dr. Pierson, in his late lecture before the American Institute of Instruction, that young men who were anxious to avail themselves of the advantages of a liberal education, and were therefore compelled to consult economy, had found out that it was unnecessary to pay three or four dollars a week for mere board, when the most vigorous and uniform health may be secured by a diet of mere vegetable food and water.

There is room for deception in this matter, however, so far as a single individual is concerned. At the age of twenty-two, when the tendencies of the vital organs were 'onward,' and the functions were not easily, or at least, not immediately deranged by deviations from the line of health, in regard to diet, drink, &c., we ventured to use, for some time, brandy with our dinner. At another period of life, we used for a considerable time, opium. Neither of these appeared to injure us, but for the time, to promote vigor, health and happiness. But we now know—to a certainty—that all this was deception; and that the apparent benefit was but temporary, to be followed by a loss more than proportioned to the apparent and immediate gain.

So it may be in regard to other things; and the question is an appropriate one, whether he who lives on mere vegetable food and water, may not lose by it in the end.

We think, however, that the experience of mankind has fully settled this question. Not only individuals, but whole communities, have enjoyed a full share of health and strength, in the exclusive use of vegetable food.

But when Dr. Pierson and other physiologists speak of *vegetable* food, they mean to include bread, rice, puddings, &c.; while a large proportion of their readers or hearers think only of *green* vegetables; and at all events, they never include bread. Let this nutritious and easily digested substance, however, be included in the idea of vegetable food, and we think that the objections of many would ere long disappear. Bread has been called, emphatically, 'the staff of life;' and no article of human food better deserves it. But of this we have spoken before.

We will not enter, in this place, upon the proof that the health of individuals and of communities can be fully sustained on a merely vegetable diet, for this would be but to repeat some of the arguments on this point brought forward in our last number. But we do most heartily respond to the sentiments of the learned lec

turer, to whom we have referred; and if they are convinced that no evil can arise from it, we call upon those students who are in the habit of paying three or four dollars a week for the gratification of devouring flesh and fish, and using condiments and stimulants of all sorts, to consult economy, at the least. And perhaps it would do them no harm to take a few lessons in the great science of self-denial, especially where it falls in so obviously with other considerations.

We have, for years together, paid four dollars a week for board, while the whole expense of mere food, to say nothing of room rent, washing, &c., did not exceed one dollar. But we should not have done it then—we certainly should not do it now—if our continuance at college was to be hazarded by it. Mental and moral discipline—especially in early life—are of too much value to be put in jeopardy, or exposed for one moment to danger, for mere sensual gratifications. And is not one dollar a week enough—amply so—to expend, merely for food and drink? Indeed, we know of some healthy *students* who do not expend for these purposes, two-thirds of that sum.

There are indeed other points in which students may consult economy and health, as well as in eating. But these we cannot dwell upon at present. 'One thing at a time, as much as may be,' is our motto.

If there be a single evil which, in this country, lies at the root of all other evils, it is abundance of food; or as the Scripture expresses it, 'fulness of bread.' Sodom and Gomorrah and Admah and Zeboiim, might have stood in the delightful vale of the Jordan, perhaps, to this very hour, had it not been for this tremendous evil. And our government, had it not been for this 'fulness of bread,' might have now stood firm, instead of tottering on its very basis, and being convulsed, as it occasionally is, to its very centre.

SPECULATION.

[Original.]

We shudder when we think of the responsibility which they incur, who publish to the world, without note or comment, and sometimes with approbation, the good fortune, as they call it, of land speculators. Above all do we tremble, when we learn that these speculators, as well as those who chant their praises, are the professed followers of Christ. True, it is not because they have been engaged in speculation, *as such*, that they are lauded; but it is because *having speculated*, and *made money*, they scatter some portions of it for the public good.

Now who can conceive of John, or Peter, or Paul, as buying land, and selling it at a considerable advance, to promote the extension of their Master's kingdom? Selling what they had, and giving to the poor, was by no means uncommon among the early christians; but to buy and sell lands to gain money, *when there was no improvement in the condition of the property thus bought and sold*, was not, in all probability, 'so much as named among them,' and ought not to be among us.

We deny, utterly, the right of christians, *as* christians —for their legal right to do it none can question—to speculate in land or in any other property. For where there is no positive improvement in the condition of property, any large advance which he secures who buys to sell again, though it may be so much added to his own wealth, is an equal sum taken from the property of other people; it may be without their receiving an equivalent. Besides, there is a stronger reason why christians should not speculate. It fosters a spirit—to say nothing of unlawful gains—as wholly unlike the spirit of their Master, as day is unlike night: and it diffuses, by example, the same spirit—the spirit of the world.

To buy property, and then sell it again at a price which bears no sort of proportion to its original cost, and our improvements upon it—for this it is which we call speculation—and then to atone, or hope to atone to

society and to God for the wrong we have done, by giving a part of our ill-gotten gains to benevolent and religious objects;—what is it but to change the light of christianity into darkness, and to establish a precedent —by those who shape the public sentiment—which, if followed by all sorts of men, would produce universal mischief and wide wasting destruction?

In Abyssinia, where a strange mixture of Judaism, Mohammedanism, Christianity and Paganism prevails, every great man thinks he has atoned for his sins if he builds a church during his life time, or leaves money to have one built after he is dead.—Thus it now is, essentially, with many of the nominal professors of a merely nominal christianity. They enter into the spirit of the world, and do business, not on the principles of Jesus Christ, but on those, perhaps, of Girard and the Rothschilds; they conform to the world in deed, but to christianity only in word; they live as if earth were their home, eternally, while they *talk* of a heaven beyond the grave; they seem to suppose that they can serve mammon and God both. And then, on approaching the confines of a world which cannot be avoided, if they give liberally to objects unquestionably good in their tendency; or to make sure of their property as long as they can, give by legacy, merely, they seem to lie down in the grave with a conscience half quieted, and a blessed immortality more than half secured.

We would not be thus severe, if circumstances did not demand it. But so long as such is the case, and we can find a public press which is not *sold*, we shall not cease to enter our protest against speculation by the disciples of Christ; and in the language of a recent public address, to implore Almighty God to send forth a Reformer of sufficient authority to drive all the buyers and sellers out of the sacred profession of christianity.

RECORD OF REFORM.

Medical Use of Alcohol.—Mr. Editor: Allow me to congratulate the friends of consistent Temperance, pure Religion, and sound Science, upon the appearance of an efficient auxiliary, in the little volume just published by D. Green, Washington, D. C. containing the two Prize Essays of Dr. R. D. Mussey, of Dartmouth College, and Dr. Harvey Lindsly of Washington City, on the *history and medical use of alcoholic liquors.*

These Essays were occasioned by the devastations of alcoholic preventives and remedies for cholera in 1832, which were believed to have been more fatal than the original disease, besides arresting the progress of the Temperance Reformation, and laying a foundation for intemperate habits in many thousands of our citizens.

Among the spectators of these facts were some who were led to doubt the prevalent dogma, that the *God of nature* first punished the *intemperance* of mankind by the *cholera*, and then arranged the laws of his operations in such a manner as to render it the duty of mankind to seek the *prevention or removal* of the cholera, by the *use* of those same agents of intemperance by means of which the cholera was armed against them and introduced among them! They could not understand *why* the sin of drinking alcohol should be punished with the cholera, if it were *true* that God would withhold or remove the cholera on the condition that men would *again* drink alcohol!—Determined to pursue a scientific investigation of God's physical laws, in order to trace their agreement with his moral precepts, they invited the discussion of the medical use of alcohol, by our most scientific and learned men, and offered a premium of $300 accordingly: the successful manuscript to be designated by a committee chiefly consisting of scientific and learned men. Among these were Dr. Sewall of Washington, Dr. Warren of Boston, Prof. Silliman of N. Haven, Prof. Cleaveland of Maine, and Pres. Wayland of R. Island.

The little volume now issued, is accompanied with the approval of these names.—And both the writers agree that alcohol is NOT necessary in medicine. This position they sustain by an array of facts that cannot be questioned, and arguments that cannot be resisted. They also point out an ample list of *substitutes* for the use of alcoholic liquors, so that no one needs take the remedy that kills both body and soul, unless he loves it. W. G.

Joice Heth.—We visited this aged lady, the other day, quite sceptical in regard to her claims to antiquity; but we came away half believing. There are too many intrinsic evidences of her great age—setting aside written documents—to justify a hasty conclusion against her.

But we have one word to say on the propriety of exhibiting her, at least in the autumn or winter, in this northern climate. If she has lived more than three-quarters of two centuries beyond the Potomac and the Monongahela, will not her present course of life cut short her days? 'Why not let her die in peace, instead of bringing her to the north?' said a gentleman the other day; and with great good sense, as well as much humanity.

Do you ask why the present course will shorten her existence? First, because the great heat of our apartments is an unnatural and excitable heat. Secondly, an unreasonable degree of mental excitement is induced by the inquiries and remarks of crowds of curious spectators. Thirdly, she must be injured by the impure air which she breathes a large part of the day time. For, as she has not strength to sit up, she lies in bed constantly; and while in New York and Boston, there was such a throng of people around her as to render the air greatly impure, by the carbonic acid produced by their respiration.

We are aware that some of those who have the care of her deny the correctness of this last statement—we have no doubt, conscientiously. But when they can prove that breathing does not change the proportion of the component parts of the atmosphere, and render it less fit for health, then they may be able to convince us that Joice Heth is not in a fair way to be gradually destroyed.

Should it be said that the same kind of reasoning would be equally valid against the exhibiting of wild animals from the tropics, in our heated menageries;—be it so. I do not see how the conclusion could be reasonably avoided. There is, however, at least *one difference*. Joice Heth has an immortal spirit; and we do not know that quadrupeds and birds have. If they have not, however, as is the current belief, then our ill treatment of them would be even more wicked than that of Joice Heth. Man may be recompensed for his sufferings at the hands of the merciless or the avaricious; but when and where shall the other animals receive their recompense?

But the immoral tendency of exhibiting living animals in general, will be fully considered in a future number.

Boston Farm School.—This school, located on Thompson's Island, in Boston Harbor, bids fair to rank, ere long, with the most useful institutions of our day. It is under the general direction of from six to twelve managers, whose duty it is not only to appoint and remove, at discretion, all officers and teachers, but 'to establish rules and regulations for the government of the Institution,' the conduct of the officers, and the discipline of the pupils; and 'cause the same to be faithfully executed.' The school is to be under the special care of a superintendent, who, within these limits and restrictions on the part of the managers, and with the aid of assistants and a superintendent of the farm, (on which they are to be employed a part of the time,) has the sole care of the boys, by night and by day, and on Sunday as well as on week days. In a word, he is to be their educator, in everything pertaining to intellect, morals and religion.—He is greatly aided in his labors by a matron.

We should give a more full account of this noble charity, were it not that a pamphlet of sixteen pages, containing all the necessary information, has just been printed, with a view, we understand, to this very purpose. This will probably be copied into many of our public papers, and thus be brought within the reach of all who may desire to become acquainted with the Institution, its character and objects.

While we take a deep interest in this department of moral reform, it seems to us that the interests of this and other kindred institutions would be better subserved, were the superintendent more autocratic. We should prefer, that instead of executing 'rules and regulations for the discipline of the pupils,' established by the managers, the matter should be left wholly to his own discretion for the time being; aided, however, by the managers' friendly advice. The latter, as we have already seen, very properly reserve to themselves, in the present case, the right of removing all officers at discretion; but is not this enough?

There is another evil incident to large institutions, exclusively for pupils of one sex. They involve, in their arrangements, too wide a departure from the regulations of those schools which the Creator has established with his own hands, as the models, so far as may be, of all schools,—we mean families. Moral *formation*,—and we think moral *reformation*, too,—must forever be found wanting, where either sex is educated in large numbers, wholly alone, and with only male or female teachers. Had we a

doubt remaining on this point, it would be silenced by what we have this morning read in the Boston Medical and Surgical Journal. for September 16, pages 91 and 92; which, however, is only a specimen of what happens very frequently.

Our chief hope in regard to human character is founded, after all, in the education of the family, and in those truly republican institutions designed as substitutes for the family, called district or common schools, under the care of a male and female teacher. We would, however, render every one of these, without exception, a *farm* (or garden) *school*—that is, to some extent. The Annals of Education has shown us, in Vol. IV, page 17, that the first school—the school of Eden—was a manual labor, or farm school; and we confidently believe that ere this world becomes one general Eden, we shall be compelled, not only as christians, but as politicians. to rise to the simplicity of those institutions which the great Head of the human family has himself established. Iceland—frozen and despised Iceland—has begun the work, according to her feeble means. There, family schools are nearly the only schools. Cannot we, in our more genial clime, and amid our boasted improvements in civil and social matters, imitate in some good degree, her interesting example?

Mr. Graham—Bran-Bread Graham, the Traveller, of this city, calls him, and the Courier adds another epithet.—It is pitiful to see such respectable men as the editors of these two papers, or those of the Galaxy, descending so low as to ridicule a man of whom they evidently know little. We have no personal acquaintance with Mr. Graham, and until within a few months, knew scarcely anything of him by his writings. In truth, we ourselves, in our August number, fell into a little mistake, by representing the rules of the temperance boarding house in New York, as substantially those of Mr. G.; whereas we have since learned from his essay on 'Cholera,' and from other sources, that they were only an *approximation* to what he conceives to be a suitable code of regulations on diet, drink, exercise, &c. A more perfect code—for the purpose—would not, he supposes, have been received at all; and it was better to gain a little, than nothing.—But we take this opportunity of atoning for our error, at least by suspending our decision against him, until we have the pleasure of hearing from his own mouth, rather than from his enemies, what he *does* believe—a pleasure of which we may soon partake, as we

understand that he is about to commence a course of lectures in this city.

We have already said that we know little of Mr. Graham; but we cannot help sympathizing with one against whom so much is said, and so little proved. He is evidently a man of superior talents and great philanthropy, whatever errors he may have, in doctrine or practice. It requires something more than mere imbecility in a person to draw down upon him the outcry of 'He hath a devil.' 'Mankind are so averse to relinquish their favorite indulgencies,' as Lawrence the physiologist justly says, when treating on diet, that opposition is nearly as good a test of the truth of a reformer's views at the present time, as it was 1800 years ago.

Anti-Gambling Societies.—Societies of this sort have been formed in Norfolk, Cincinnati. Louisville, St. Louis, Lexington, Ky. and several other places. Their object is to expel professional gamesters—black-legs as they have been called—as we suppose, by other means than violence. We have long been sickened to hear of the use of unlawful measures in suppressing even the most infamous practices, but most of all to hear the conductors of the public press—we were almost about to say, the occupants of the pulpit in some instances—either directly or indirectly sanction such proceedings. They kindle a fire in so doing that they cannot stop at the precise point which might be agreeable. And no human being knows or can know how much influence the public sanction to violence in the expulsion of gamesters from Richmond, and Catholics from Mount Benedict, has had in producing that general state of excitement in this country which we all now see and deplore. Not that the *predisposing* cause to all this does not lie deeper, even in the increasing inefficiency of family government, physical neglect, and sensual indulgence; but the *exciting* cause, the spark which sets in motion such a train, we believe, was struck out, in no small degree, by the causes to which we have referred.

It is precisely for this reason, among many others, that we hear with great pleasure of *associations* in various parts of our country, whose object is to try to put down vice by moral means. Union is strength; and we do not hesitate to approve of combinations and associations, whose object is to gain an increase, not of physical, but of moral power. We know their danger; but we know, too, that there is yet some health in the public sentiment—enough, we hope and believe, to restrain them within proper bounds.

TOTAL ABSTINENCE.—The cause of entire abstinence from all intoxicating liquors appears to be going on very well. Twenty public journals, which have taken this ground, are now scattering their light in every quarter. An unknown number of societies on this plan—unknown, we mean, to us—have already been established, some of which are very flourishing. That at Lowell is supposed to be the largest in the United States, embracing, so it is said, 1,900 members —There are many in the country, of from 100 to 300 members. We have several hundred members in Boston. We have just heard of a new society at Sandy Hill, Washington Co. New York, of 120 members.

BOOKS AND PERIODICALS.

SEED TIME AND HARVEST; founded on Fact.—This is a neat little work of 24 pages, constituting the tenth number of the series of Temperance Tales published by Wm. S. Damrell, of this city. The popularity of these little tales will hardly be increased by any commendatory remarks of our own; but we cannot refrain from giving it as our opinion, that nothing of the kind yet published is so well calculated to promote the great cause of temperance, as this unpretending little series. Everybody who has read 'My Mother's Gold Ring,' will be anxious—so it seems to us—to get a sight of 'Seed Time and Harvest.'

LOTHROP'S ADDRESS.—We have read, with a great deal of pleasure, Mr. Lothrop's address delivered before the Massachusetts State Temperance Society. Not that we concur in all the sentiments he has advanced—especially in regard to fermented drinks; —for on that subject, we are sure he is in the dark. But there is something noble in the spirit which the address breathes; and what strikes us as still more praiseworthy, is the means proposed as the foundation of all permanent reformation, viz., correct PHYSICAL EDUCATION. We wish his sentiments on that subject could be rung in the ears of all the meat-eating, the indolent, the slovenly and the gluttonous, in the land.

THE NEW ENGLAND SPECTATOR, of Boston, is taking a more noble stand than ever, against the torrent of iniquity that threatens to desolate our nation. We hope the editor will be encouraged to go on.

MORAL REFORMER

AND

Teacher on the Human Constitution.

SEPTEMBER, 1835.

SEPTEMBER, AND THE 'GALES.'

[Original.]

SEPTEMBER, in this climate, would be one of the most delightful months in the year, were it not for the gales or storms which occur, and which on our Atlantic coast are occasionally dreadful. Few persons among us of middle age, will ever forget the tremendous gales which occurred on the eastern coast of New England, September 23, 1815; and on the southern coast, September 3, 1821. The injury to vegetation, and the many other marks of desolation which were to be seen after the storm, left too deep an impression on most minds to be soon or easily effaced.

Whether the very generally received opinion, that the storms of March and September have some mysterious connection with or dependence on the equinoxes, is founded in truth and just observation, remains we think to be proved. There are two difficulties, however, in the way of believing it. One is the fact, that if we fix upon the 20th—or indeed the 10th, or 5th, 25th or any other day—of several of the other months, and *assume* that there will be a storm about that time, every year, it will turn out so; that is, a storm of more or less severity, and longer or shorter duration, will come within two or three weeks, either preceding or following the time fixed; which

is all that can be said of storms coming about the time of the equinoxes. The other difficulty is, that many old and experienced sea captains give it as their decided opinion, that the notion is unfounded and superstitious.

But be this as it may, storms will come, in August and September; and they are apt to be longer, and the gales which accompany them are usually more protracted, and productive of more serious and permanent evil, than those of May, June or July. After the season of blossoms, and a few first fruits is over, and we have begun to taste with delight the more solid and substantial fruits of the opening autumn, how often does the gale and the tornado, sweeping over the fair face of nature, lay our hopes low in the dust!

So is it in human life. The gentle spring zephyrs, and the early summer breezes, though occasionally increasing to a temporary gust, seldom produce any very serious results or frightful ravages. But no sooner is the flowery spring and summer season past, and the fruits of opening manhood beginning to appear, than we are exposed to the storm and the tempest. The various and often conflicting passions of life's active scenes, if not duly restrained, will obtain such an ascendancy in the human being as to produce the most frightful ravages, if not drive reason herself from her wonted throne; and instead of a master, render her a vassal.

Hence it is that fear, anxiety, terror, grief, love, enthusiasm, abstruse studies, unbridled indulgence in any emotions or passions, violent exercise, the use of stimulating or intoxicating liquors, and a thousand other causes, will produce a tumult in the soul that often amounts to madness; and the wretched individual, if he do not destroy himself in the beginning of the tumult, becomes a mere fragment of a being, hardly worth preserving, except as a beacon to warn others against falling on the same rock on which he split.

There are multitudes who suppose that these storms in human life, are as inevitable and as unavoidable as the storms of the equinoxes are supposed to be. How frequently do we hear the christian moralist, and even the

christian divine, talking about the stormy periods of human life; apparently conceding their *necessity*, if not their *utility*. We make no concessions in regard to either.

Who can bring himself to conceive of a stormy period in the life of the Saviour; or, if this be deemed an unfair comparison, in the life of the apostle John, or the young Timothy? Or to go farther back, when did the storm rage in the bosom of the self-governing Joseph, or the mild and amiable Jonathan? And is it not true that what man has done, man may do? If but one person, of like passions with ourselves, has passed through the fiery trials supposed to be incident to passionate youth, and busy, bustling manhood, without being much agitated, or at least without once having his soul unbalanced, cannot *many* others do the same? And if many others, why not *all* others?

I am well aware that I shall be met here by many an individual who will talk about inheriting—no matter whether he believes in Phrenology or not, for his objection will amount to the same thing, in either case—a bad, or ungovernable temper. His father and his grandfather, and perhaps his great grandfather, were just so before him!

One eminent professor of the christian religion—a deacon, even, in a church—whom I well knew, and 'whose praise was in all the churches' in the vicinity of the place where he resided, used often to speak of his own ungovernable temper as a thing which descended to him, like the estate on which he lived, or the color of his hair or his eyes; and like them wholly unchangeable by art, education or custom. It is true that he did not often fall into violent sallies of anger, but there were a few such events in his history; and they were far more frequent, no doubt, than they would have been, had he taken up—instead of the wretched opinion that his temper was unalterable—the higher and more christian rule, that it was in his power, with divine aid, to become ultimately perfect, like his Father in heaven.

We believe—heterodox as the opinion may be—that every individual, at every period of his life, and under

every diversity of circumstances, external and internal, can and should govern himself. At least, he ought to lay down this as a great rule or principle of his life, even if he should not come quite up to it. He that has the *highest standard of action*, in any respect, though he may not absolutely reach it, will yet rise higher, other things being equal, than *any other individual* with a *lower standard.*

What we here say of mankind generally, is emphatically true of those who are called by the 'name of Christ.' Such, if they would 'depart from all iniquity,' must not shrink one moment from the standard of perfection, once exhibited in a great and spotless Example. Why should they? And if they do—if they make the low and unworthy—yes, and I must say *unchristian* concession,—that nature has so constituted them, that they must occasionally give vent to the fires which rage within, what is not to be expected of others?

'*So*, then!' I once heard a deacon in the christian church exclaim, at the same time rising from the stool on which he sat milking his cow, and uttering epithets and inflicting blows with the stool on the poor animal, either of which might have been heard all over the neighborhood. This man, too, was eminent; and notwithstanding these erratic movements, universally beloved and respected. But, alas! the whole story is not yet told. He was not eminent as a mild father; nor was he eminent for mild children. His sons were as impetuous as himself—and why should they have been otherwise, with such an example before them? More than this; instead of imbibing religious principles to guide them, in some measure, as their father had done, they were driven farther and farther every year they remained in the family, from the whole subject.

When will parents learn—especially christian parents, on whom devolves the task, if it is ever fulfilled, of reforming the world—when will they learn to reform themselves in the first place; and in the second place to *form*, and if need be, to *reform*, under God, the character of their own families? Is the other labor of the christian to be performed with scrupulous exactness—his duty to his

neighbor, far and near,—and is he to pass over the love of God, and conformity to his divine image in himself and others? Is the one first to be done, while the second, which without the first, as St. Paul says, is 'nothing,' is to be left undone?

Believing as I do, that the greatest victory that was ever achieved by human skill, is the victory over ourselves; believing, too, that as is the victory, so is the reward, in our own bosoms; and that all men have abundant power, with the aid proffered them from on high, to *gain* an entire victory, I cannot help sometimes regarding a bad temper at the outset of life, as a privilege, rather than a misfortune. Here, in such cases, is the individual's trial. Here his character is to be formed; for how can we have any positive virtue without trial? And herein are the materials, rather the implements, by which, if a most exalted character be not formed, the fault is not in Him who gave them, but in the unworthy, and indolent, and inglorious, and ungrateful recipient.

But let this view of the matter pass. Let it be conceded that a bad temper is even a misfortune. Is there one hasty and impetuous man, whether he profess to be the disciple of Christ or not, that can lay his hand on his heart, and say he has done all he might have done, even with his own unassisted strength, to gain the mastery over his own spirit? Can he even say that he has done as much as he might have done, had he started in life and passed thus far through it, with the principle that storms of passion were unnecessary? But if not, what is the unavoidable inference? Is there not guilt? And is he not responsible—so far as his own *example* has been deficient—for the sad consequences of his transgression, to the children that God has given him, to the companion of his bosom, to the neighborhood in which he resides, to the church to which he belongs, to the world which he inhabits, to the generations which are to come after him, till time is no longer,—and to the whole moral universe of God, visible and invisible, of which he is a component part, and to every iota of which he is more or less related?

IS TEA POISONOUS?

[Original.]

THE readers of this work, who do not believe that tea is poisonous, are requested to attend to the following brief consideration of the subject.

'In its natural state,' says Hooper in his Medical Dictionary, 'tea is a *narcotic plant*, on which account the Chinese refrain from its use, till it has been divested of this property by keeping it at least twelve months. When taken too copiously, it is apt to occasion weakness, tremor, palsies, and various other symptoms arising from narcotic plants.'

Here the friend of tea will think to triumph. 'The Chinese,' he will say, 'refrain from its use till it has been divested of its narcotic properties.' But does Dr. Hooper mean till it has been *wholly* divested, or only *partly* so? He cannot mean wholly, because though he admits two species of tea, he here includes both; and if one is wholly divested of narcotic properties by keeping, why not the other? But that *green* tea is narcotic, after being kept ever so long, we have abundant testimony.

Dr. Cullen says that scientific experiments prove that an 'infusion of green tea, (as we have it in Europe and America,) has the effect of destroying the sensibility of the nerves, and the irritability of the muscles.' Other experiments, he says, show that green tea gives out, in distillation, an odorous water, which is powerfully narcotic. He adds; 'from these considerations we conclude, very firmly, that tea is a narcotic and sedative substance, and that it is especially such in its most odorous state, and therefore less in the bohea than in the green tea. From the experiments above mentioned, and from the observations which I have made in the course of fifty years, on all sorts of persons, I am convinced the qualities of tea are narcotic and sedative.' Let it be observed, that both the *bohea* or *black* tea, and the green teas, are here included.

It may be said, that according to Dr. Hooper, tea is *invigorating*. But every writer on materia medica, will tell us that *all* narcotics give *courage* and *vigor*, when taken in small doses; even those which are the *most* powerfully narcotic or poisonous.

To use once more the very words of Dr. Cullen:—'While we thus endeavor to establish the *poisonous nature of tea*, we do not, at the same time, deny that it may sometimes show useful qualities. It is very possible that in certain persons, taken in moderate quantity, it may, *like other narcotics*, in a moderate dose, prove exhilarating, or like these, have some effect in taking off irritability, or in quieting some irregularities of the nervous system.'

This is but saying that tea may have medicinal effects, like other narcotics or poisons, either by stupifying the nerves, and thus rendering them insensible to the causes of disease which are acting upon the system, or by establishing a new action, which shall take the place of the old or diseased action.

The Catechism of Health, which may be considered as good American authority, says that tea, (black as well as green, we suppose,) when drank strong and in large quantity, impairs the powers of the stomach, produces various nervous symptoms, &c. It also adds, that the results are the most injurious 'to *children*, to *delicate females*, or persons in inferior health, and to those who lead a sedentary life, or use but little exercise.'

But these, as I maintain, are the very persons, who adhere the most strongly to the use of tea, as essential to their happiness, and even *beneficial* to them. Nay, more; let *these* persons leave off drinking it entirely, and in fifty years it will be banished from our country, by common and universal consent.

But that the Catechism of Health meant to include both kinds of tea, in the foregoing remarks, is abundantly obvious. We will quote the author's language.

'*Q.* What kinds of tea are the most prejudicial?

'*A.* The green teas. These, particularly when drank in strong infusions, are very generally confessed to have

a pernicious effect upon the stomach and bowels, and nervous system generally.

'*Q.* When a weak infusion of black tea is used in moderation, is it liable to the same objections?

'*A.* No; particularly when drank not too warm, and with a sufficient quantity of milk and sugar, it is productive of very little or no injury.'

The Encyclopædia Americana says; 'The effects of tea, on the human system, are those of a very mild narcotic, and like those of any other narcotic, taken in small quantities, exhilarating.'

The author of the Sure Methods of improving Health, Tissot, Lewis, Thiery, the author of 'Hints to a Fashionable Lady,' and other writers almost innumerable, have spoken of the ill effects of tea, on the nervous system;—which is the same thing in substance, as to admit that it is a narcotic.

But what *is* a *narcotic?* This is a proper question; and we will take the definition of Dr. Cullen.

'As their power and operation, (that of narcotics in general,) may be extended so far as to extinguish the vital principle altogether, they form that set of substances, which properly and *strictly* may be called *poisonous.*'

We have shown, that tea is a *narcotic*, and that *narcotics* are *poisons.* That even *black* tea, is slightly poisonous, though less so than *green.* My purpose is now to reply to a few popular objections.

1. It is said tea cannot be poisonous, because multitudes have drank it all their days with impunity. On this principle, *alcohol* is not poisonous, for many have drunk that in small quantity, all their days, and some have even attained the age of patriarchs, with the same apparent impunity. But that alcohol, even in *small quantity*, is poisonous, will not, it is believed, be questioned at the present day.

The truth is that the human constitution is so formed, as to be able to resist abuses for a long time, without much *apparent* injury. Still the most robust constitutions are sooner or later injured by such abuses; and a

tippler, whose iron constitution endures to fourscore, might have lived ten or twenty years longer, had he been prudent and abstinent. So, in a degree, of aged tea drinkers.

It is not true, however, that any of the intoxicating or narcotic drinks are used with impunity. They all create unnatural thirst, or in some way disorder the system. You cannot find one person in ten, who uses them, but what has some incipient complaint. Generally, he supposes tea or his other favorite beverages mitigate it, because by their action on the nerves, they produce quiet for a time ; but they only increase the evil in the end ; and are often the original cause of it.

2. It is said, that if it could be proved, that tea *does* shorten life by a few years, still it is an *innocent enjoyment*, and of what consequence, we are asked, are a *few years*, at the end of a miserable old age ?

We reply, that if life can be lengthened a few years, by avoiding these petty poisons, the successive periods of childhood, youth and maturity will be prolonged, as well as that of old age.—So that the addition is not to the *end* of life alone, but to the beginning and middle.

Again ; it is not proved that poisonous drinks increase the *total sum* of our enjoyments. If tea does, why may not a moderate quantity of alcohol ?

3. It is said that *small* quantities of a poison do not produce such deplorable effects on the human system as *large* ones ; nor indeed the same in *kind :* that the little poison of tea cannot, therefore, be injurious.

We cannot forbear from wishing we could see the least shadow of proof, if there be any, in support of the notion, that a drink which, when taken strong, and in large quantities, is as *narcotic*, *sedative*, and *poisonous*, as tea is admitted to be on all hands, can have its very nature changed, by being used weaker, or in less quantity, or by taking plenty of milk and sugar with it, as some of the above writers seem to suppose. When such a position can be established by facts or fair reasoning, we may begin to doubt the views we now entertain on this subject. We know very well, that a

grain of opium, or a drop of alcohol, is neither a pound or a pint; but we have yet to learn, that a pint of alcohol is poisonous, while the individual drops, of which it is composed, are not so; or that a pound of opium would destroy health and life, while a grain, would not be in the least degree injurious to either. The *same amount* of alcohol and other medicines, certainly produce changes *more* important and permanent on the human system, when administered in small doses, and occupying a longer period of time, than when given in large doses, and in a shorter period. Why should not the result in the case of tea be the same? Let us ask, moreover, whether these very persons who talk thus of the harmlessness of black tea, used weak, and in moderate quantity, do not stand in the same awkward predicament in relation to tea generally, which those physicians now sustain in relation to intoxicating drinks, who, only a few years since, plead the cause of moderate drinking of diluted distilled liquors, or at least of fermented ones, but are now driven to the verge of a necessity of giving up both the one and the other.

In our next number, we shall endeavor to show the waste and wickedness of using tea. We will only add at the present time, that the acknowledged effects of tea on those who drink it, should settle its nature forever. It *rests* them, when fatigued; it gives *sleep*, when wakeful; keeps them *awake*, when sleepy; gives them *strength*, when feeble; assists in *digestion;* and in some persons, *warms* them when cold, and *cools* them when hot! It also drowns *sorrow*, and heightens *joy* and *cheerfulness*. What—more or less—does rum, brandy, gin, wine, cider, beer, tobacco, snuff, opium, coffee, or betel weed?—Again, take out, were it possible, the narcotic principle from tea, suffering the taste to remain the same, and *how many* would drink it? And *how long? ? ?*

CARRYING MEDICINE IN CARTS.

[Original.]

Passing through an obscure but healthy town in the interior of New England, a short time since, the stage stopped a few moments at a public house; and while there I observed a respectable looking man, quite advanced in years, approaching the house, with a yoke of oxen and a cart. I found from the conversation of those who stood by that he was their physician—the only one in the parish,—and that as he had very little to do, he was engaged in farming. As he drew nearer, a wag observed; 'The doctor has so many patients, now-a-days, that he is obliged to carry round his medicine in a cart!'

Aye, aye—thought I to myself; and if the great work of moral reform ever gets fairly under weigh, many of our physicians will be obliged to carry round their medicine *in carts;* just such medicine, too, as this aged physician is now employed in carrying—the produce of the corn field and the wheat field.

But I went too far. Physicians need not leave their business, were it regarded as it ought to be, and were they remunerated as they would then deserve to be. If every predominant vice in the country was this hour removed, there would still be ills enough to which flesh, for the present, is *heir*, to employ a great many physicians. In short, if they were paid, not in proportion to the amount of disease which they *palliate* or *remove*, but which, by their knowledge of the human constitution, they are able and anxious—*could* they get a living by it—to *prevent*, we could not well spare one of them from the profession, though they were all as wise, and as industrious, and as indefatigable in their labors as a Cullen, a Rush, a Warren, a Dewees, or a Mussey.

Nor do I wholly despair of a period in the history of our world—though I may not and probably shall not live to see it—when physicians will be paid in the manner here proposed; and pecuniary interest no longer clash with moral and religious feelings and principles.

INJURIOUS RESTRAINTS.

[Original.]

May I go out, now? said Egbert to Miss Edgill. 'No, by no means;' was the reply. May I not go into the shed? 'No, I tell you; you must not.' 'I want to, very much;' he replied: 'I wish you would let me.' 'But Miss E. was inflexible.

Presently, Miss E. went out of the room, and Egbert was left with me a few moments. 'I should think they might let me go out,' said he. 'I don't want to go and play; but I must go; oh, I *must*. Won't you ask Miss E. to let me go out; I must go, *now*.' I told him he must always try to mind Miss E.; but I would tell her that he wanted very much to go out.

When Miss E. came into the room, I told her what Egbert said he wanted, and what he made me promise to do. But as I was unable to remain in the room any longer after doing my errand, I never knew what the consequences were. I suppose, however, that after a little more suffering, he was permitted to go out; but not, perhaps, till his head was carefully protected from the air.

The case was this. Egbert was a little boy, six years old, who lived in the family where I was, and was taken care of by his cousin. She had cut off some of the longer curls of his hair that morning, and after putting a parcel of flour on his head, and charging him not to go out of the door, left him awhile with her sister, Miss E.

The powdering of his hair was to prevent his taking cold, although it was one of the hot days of July. It was to guard still more against cold that he was directed to stay in the house. And it was in pursuance of this order that Miss Edgill, in her sister's absence, seemed disposed to restrain him, and keep him within, in spite of the most imperious necessity.

I am much opposed to the indulgence of these whims about taking cold. If children cannot bear to have a few locks of hair removed in a hot July day, without danger of taking cold, then a state of things has arrived

which calls more loudly for reform than I have ever before known.

But the greater evil of which this case reminds me, is the restraint to which the young are at certain times and in certain respects subjected—restraint which, employed as it is, everywhere, lays the foundation for an immense amount of both moral and physical suffering; especially the latter.

The *retention* to which I here refer, is as injurious to health, ultimately, as it is trying in the endurance. It involves a source of great local irritation; and until the sensibility of the membranes which are irritated is benumbed, other parts of the system suffer, from sympathy.

And herein consists the evil. This deadening of physical sensibility prepares the way for numerous maladies, some of them painful ones. Half the calculi, and constipation, and hemorrhoids, with which artificial society abounds, have their origin in this very thing.

Not that the *retention* is always *compelled.* Oh, no. It is sometimes voluntary, even with young children. We are sometimes busily engaged at play; or with noticing some pleasing object; or we restrain ourselves from false *delicacy.* And he who does violence to his nature, by one minute of delay to-day, may do so by two, to-morrow, if there is a motive to oppose her intentions; the next day by *three;* and so on. The more nature is injured, by delay, the more feeble continually her resistance, till at last she ceases, almost, to utter her warning voice; and all fixed habits are, in this respect, broken up.

Everything which tempts to the first step of disobedience—I mean of departure from nature's laws, by delay—should, if possible, be removed from the young. I know there are difficulties; but did we know a tenth of the evils which are produced by neglect, begun in our very childhood, and continued to old age, all difficulties would be met, with promptitude, and it is believed, overcome.

This subject is of immense importance to all; but to none more so, than to parents and teachers. To the latter, of every grade, from the infant and primary school, to the university, these hints—for they are nothing more—are especially adapted. Let me say to all such, in the language of scripture; 'He that hath ears to hear, let him hear.'

[For the Moral Reformer.]

STRING OF QUESTIONS,

EASIER TO ASK THAN TO ANSWER.

'No one is ignorant, that the Egyptian priests, by cultivating, from the remotest times, that most healthy physic, which aims rather at preventing than curing disease, have secured to themselves a long and peaceable life. Pythagoras learned this physic in their school, transmitted it to his disciples, and was justly ranked among the most skilful physicians of Greece.'—TRAVELS OF ANACHARSIS, CH. 75.

MEETING lately with the above passage, it suggested to my mind a long series of questions like the following:

Admitting the maxim, that God does not interpose supernaturally, when ordinary means are sufficient, is it derogatory to the divine commission of Moses, to suppose, that by the wisdom he had learned in Egypt, he was eminently fitted to promulgate a code of laws calculated to secure, in a high degree, the length of days and peaceable possession of the land, so often promised, on condition of observing it? Did not the institutions of Moses, in fact, secure to the people, in a high degree, that due cultivation of the physical, intellectual, and moral powers, at which the most enlightened philanthropists of this age are aiming;—to secure, in one word, general competence, happiness and health? And might not our political economists and legislators take many valuable hints from the writings of Moses, modifying, of course, his precepts, according to change of time and climate? In making the *curing* of disease, the most

important part of medical science, have we not so far shown much less wisdom, than existed in Egypt, from the remotest ages ?

I have endeavored, with not a little interest and research, to ascertain, what is the present state of that branch of medical science, regarded by the Egyptian priests as most important and useful. I have sought, for instance, what is the decision of the best medical authorities on such questions as these:—In what circumstances is animal or vegetable food to be preferred? When, salted provisions? Is meat more or less healthy for saltpetre? What is the specific effect of the habitual use of tea or coffee? Should infants be washed with warm water or cold? What effect, if any, have different methods of manuring soils, in producing disease ? What are the prominent reasons, why the average duration of human life, once estimated at seventy years, is now only about half that period?

Anything like a satisfactory answer to these, and many other similar questions, which might easily be added, I cannot find. Authorities seem quite divided. Now is it not desirable, that public sentiment should demand a restoration of that school of medicine in which Pythagoras studied ? But has the public any right to expect this, till it provides for compensating a body of men, whose business it shall be to watch for disease in its sources—bad agriculture, bad provisions in the market, &c. ? Might not an arrangement be made for paying for health, rather than for sickness, which should be equally advantageous to both parties ? Would not the nobler feelings of one class be better called forth, without the consciousness of living on the vices, misery, and degradation of the other ? And would not this other experience the like, in being freed from the temptation to entertain hard suspicions ?

I will add but one question. Admitting that the stomach, in health, is best supplied with nothing but wholesome food and pure water, yet, with our vicious agriculture, and our whole round of faults, by which food is rendered indigestible, are not some stimulants or

condiments requisite to keep down acid fermentations in the stomach? And if so, how shall we choose ?

And now I think I have asked questions enough to require some thought in answering ; and quite enough to entitle me to the name of INQUIRER.

OBJECTIONS TO ANIMAL FOOD.

[Original.]

SOME of our readers have long been anxious to know on what grounds many are laying aside the use of flesh and fish, and confining themselves to vegetables with perhaps eggs and milk. The following abstract of a lyceum lecture on the subject, presents, in a very condensed form, some of the leading arguments in favor of vegetable eating. The writer takes the ground, not so much that animal food is destructive of life, as that a purely vegetable diet is *more* conducive to individual and general happiness. He arranges his thoughts under five principal heads, as follows:

I. THE ANATOMICAL ARGUMENT.—The teeth and intestines of animals have long been known to indicate the character of their food. Those which feed on flesh have sharper teeth as well as shorter intestines than those which live on grass and vegetables. Those which live on vegetables have blunt teeth and large grinders, with muscles which enable them to use them in masticating their food. They have also longer intestines, the object of which is to give to vegetable substances more time to pass through those changes which render them nutritious than is required by animal substances, which are already changed into a substance resembling, of course, the very substance which they are intended to form.

Now man, like other animals which the Creator evidently designed should live on vegetable food, and which accordingly do live on it, has short, blunt teeth,

with numerous large grinders, and the kind of muscles which usually accompany the grinders of herbivorous animals; he has also much longer intestines than the carnivorous animals. In all these respects,—in teeth and internal structure,—he most nearly resembles the monkey race, especially some of the larger species of apes and baboons, and in particular, the ourang outang. But this whole race, unless domesticated, live on fruits and other vegetables, exclusively. They may indeed be taught to use flesh; but so may most other animals that in their wild state never touch anything but grass. Such for example are our domestic cattle. It is a well established fact, that the cows about Cape Cod, in some instances, have been known to eat fish.

The inference from all this is, that man is by nature a vegetable eater; but that he is able, like the monkey and even the cow, to live on animal food when circumstances render it necessary; and especially if trained to it from early infancy.

II. The Medical Argument. Most of the flesh brought to our tables is actually from diseased animals. Now will any one believe it can be conducive to health to eat diseased food ?

Take a human being and treat him, by confinement and by cramming, as poultry, calves, pigs, and cattle are treated, and what would the physician say of him? Certainly that he is plethoric; and plethora is disease. In most cases he would say, further, that his liver is diseased. And shall we eat, with impunity, stall fed animals, who were suffering under plethora and liver complaint, simply because we put the knife to their throat before the disease had its regular course? Do we believe that a New Zealander would eat human flesh, from an individual whose life was taken while suffering under a load of liver complaint and fever?

This argument is of still more force when applied to animals which are trained among a dense population where the soil is highly cultivated. The herbage, in such cases, is always either more rank and acrid, or less sweet, than in soils less highly stimulated with con-

centrated manures;—but what is still more worthy of consideration, there is a greater abundance of acrid and poisonous plants, such as the butter-cup, which cattle are wont to crop, particularly when the feed is short.

That animal food is less wholesome than vegetable food, is evident from the following considerations:

It is too *concentrated*. Men and other animals thrive best on substances which are not all pure nutriment; but which contain much waste. Horses thrive better on a mixture of hay and straw, than on grain alone. If we were to extract the essentially nutritive part of food, and use that and none other, though it might seem to do well for a time, it would in the end, prove injurious to health. Bread, and potatoes, and apples, are more wholesome to man than substances which contain a larger per cent of purely nutritious matter.

It is too *stimulating*. This is perhaps a consequence, in part, of the fact, that it contains too large a portion of purely nutritious substance; though there are other reasons, derived from its chemical composition.

We prove that animal food is too stimulating, by the fact, that it renders the mind, and especially the propensities less equable and manageable, than vegetable food; that it makes us more thirsty; that it tends to certain diseases which are admitted to have their origin in an acrid state of the fluids, such as the scurvy, for example; that, like heating and alcoholic drinks, its use requires repetition and increase; hence the complaint which its votaries make of faintness, and loss of strength, and gnawing at the stomach, when deprived for a single meal of its accustomed stimulus. This faintness, &c., is precisely the same in kind, with that which the drinker of intoxicating or narcotic drink, and the eater or chewer of narcotic substances feels when deprived of his usual support.

It is too *heating to the blood* and the *internal organs*. The flesh eater has a quicker pulse, other things being equal, than the vegetable eater. But whatever quickens the pulse beyond its natural state, injures health and shortens life.

Lastly; the eater of animal food is more likely, other things again being equal, to use other drinks besides water. Few flesh eaters,—continuing such,—ever become water drinkers; on the contrary, almost every vegetable eater becomes in the end, a cold water drinker.

III. The Economical Argument. Political economists tells us that the produce of an acre of land in wheat, corn, potatoes and other vegetables, will sustain animal life sixteen times as long as when the produce of the same acre is converted into flesh, by feeding and fattening animals upon it.

But if we admit that this estimate is too high, and if the difference is only eight to one, instead of sixteen to one, the results will surprise us; and if we have not done it before, it should lead us to reflect a little. The people of the United States eat, upon the average, one meal of merely animal food a day, and those of Great Britain, one in two days. And taking this estimate to be correct, Great Britain, by substituting vegetable for animal food, might sustain forty-nine instead of twenty-one millions of inhabitants, and the United States fifty millions instead of fourteen;—that is, in their present comfort, and without clearing up any more new land. Here then we are consuming that, unnecessarily,—if animal food is unnecessary,—which would sustain sixty-four millions of human beings in life, and health, and happiness. Now if life is a blessing at all,—if it is a blessing to twenty-one millions in Great Britain, and fourteen millions in the United States,—then to add to this population an increase of sixty-four millions, would be to increase the aggregate of human happiness in the same proportion. And if, in addition to this, we admit the very generally received principle, that there is a tendency from the nature of things, in the population of any country, to keep up with the means of support, we, of Great Britain and America, keep down, at the present moment, by flesh-eating, sixty-four millions of inhabitants. We do not murder them, in the full sense of the term, it is true, for they never had an existence. But

we prevent their coming to a joyous and happy existence; and though we have no name for it, is not this a crime? What! no crime for thirty-five millions of people to prevent and preclude the existing of sixty-four millions.

I am aware that there must be something deducted from the weight of this argument; a part of the animal food consumed is from wild animals; and a part from fish. Now so far as the present argument is alone concerned, this amount should be subtracted from the loss above mentioned; though I think it not difficult to show, on another ground, that the use of even this portion of animal food is very far from being good economy.

IV. The Moral Argument. The destruction of animals for food, involves so much of cruelty in its detail, as to make every feeling mind recoil. It involves the necessity, in general, of rendering young children familiar with the taking away of life, (not usually, nor indeed often, with tenderness,) as a matter, not of necessity, but of choice,—I had almost said of pleasure. How have I been struck with the change induced in the young mind by that merriment which often accompanies the butchery of an innocent fowl, or lamb, or pig? How can the Christian, with the Bible in one hand,

'Teach me to feel another's wo,'

the beast's not excepted, and yet lay down his Bible and go from the domestic altar to make light of the pain and exit of a poor domestic animal!

Do you say that all these remarks are only aimed at the abuse of a good thing? Well, grant it only abuse; still, as the world is, it is an abuse which is almost inevitable. But both the abuse and the occasion for abuse, so far as Christians are concerned, may be prevented by ceasing to kill animals for food, at all; and I may say, never without.

The world, at present, seems to me like one mighty slaughter-house—one grand school for the suppression of every kind, and tender, and brotherly feeling—one grand process of education for the entire destitution of

all moral principle—one vast scene of destruction to all sensibility to the woes of those around us. I do not take the old fashioned ground, that the butcher himself is necessarily rendered hard hearted or unfeeling; or that those who eat meat, have their sensibilities thus deadened, though there may be truth in it. I only maintain, that to render children familiar with the taking away of animal life, and especially the lives of our own domestic animals, often endeared to us by their many interesting traits of character, as well as with their dead carcasses, hoisted either in whole, or by piecemeal, upon our very tables from day to day, and handled and swallowed, is to take off gradually, from childhood and infancy, the keen edge of moral sensibility, and diminish every virtuous or holy sympathy. It cannot be otherwise. No child, I think, can walk through a common market-house without moral injury; no, nor any sensible or virtuous adult.

V. The Argument from Experience. This is recorded in books, as well as furnished by every day's observation. There have been individuals and nations in every age, or nearly every age of the world, who have avoided the use of animal food. There are individuals and nations now, who constantly do the same. Let us look briefly at the testimony.

The Jews, of Palestine, two thousand years ago, lived chiefly on vegetable food. Flesh, of certain kinds, was indeed admissible, by their law; but except at their feasts and on special occasions, they ate chiefly bread, milk, honey and fruits.

Lawrence says that 'the Greeks and Romans, in the periods of their greatest simplicity, manliness and bravery, appear to have lived almost entirely on plain vegetable preparations.'

The Irish of modern days, as well as the Scotch, are confined almost wholly to vegetable food. So are the Italians, the Germans, and many other nations of modern Europe. Yet where shall we look for finer specimens of bodily health, strength and vigor, than in these very countries? The females especially, where shall we look

for their equals? The men even,—the Scotch and Irish, for example,—are they weaker than their brethren, the English, who use more animal food?

It will be said, perhaps, that the vegetable eating Europeans are not distinguished for vigorous minds. True; but this, it may be maintained, arises from their degraded physical condition, generally; and that neglect of mental and moral cultivation which accompanies it. A few, even here, like comets in the material system, have occasionally broken out, and emitted no faint light n the sphere in which they were destined to move.

But we are not confined to Europe. The South Sea Islanders, in many instances, feed almost wholly on vegetable substances, yet their agility and strength are so great, that it is said 'the stoutest and most expert English sailors had no chance with them in wrestling and boxing.'

We come next to Africa, the greater part of whose millions feed on rice, dates, &c.; yet their bodily powers are well known.

Lastly, the hundreds of millions of southern Asia are, for the most part, vegetable eaters; and a large proportion of them live chiefly, if not wholly on rice, which is by no means the most favorable vegetable for exclusive use.

In short, more than half of the 800,000,000 of human beings which inhabit our globe live on vegetables; or if they get meat at all, it is so rarely that it can hardly have any effect on their structure or character. Out of Europe and the United States,—I might even say out of the latter—the use of animal food is either confined to a few meagre, weak, timid nations, like the Esquimaux, the Greenlanders, the Laplanders, the Samoiedes, the Kamtschadales, the Ostiacs, and the natives of Siberia and Terra del Fuego; or to the wealthier classes, or individuals of every country, who are able to range lawlessly over the Creator's domains, and select, for their tables, whatever fancy or a capricious appetite may dictate, or physical power afford them.

Among the smaller classes of mankind who confine themselves to vegetable food are, 1. A religious society in England, consisting of from one hundred and twenty to one hundred and fifty members, who have existed as a society for many years. 2. The porters of Smyrna and other eastern cities, whose amazing and Herculean strength is well known.* 3. A tribe of Indians, (the Flatheads,) beyond the Rocky mountains, of the Missouri territory. 4. Those who adopt the views of Dr. Charles Whitlaw, an English physician. 5. The followers of Mr. Sylvester Graham, of New York. 6. Those who adopt the views of Prof. Mussey, of Hanover, New Hampshire.

The disciples of the two latter gentlemen are becoming very numerous; but I have no means of ascertaining their numbers with any degree of precision. A large proportion of those who adopt the views of Dr. Mussey, are liberally educated men; and not a few of them physicians.

Among the writers who have favored the exclusive use of vegetable food, are the poets, Shelley and Pope; the philosopher, Pythagoras; the physiologists, Lawrence, Cullen, Lettsom, Lamb, the Abbe Gallani, and the writer of the article 'Aliment,' in the Encyclopedia Americana; Sir Richard Phillips, Plutarch, Mr. Whitlaw and Mr. Graham.

The writer of this lecture has used no animal food, except milk, for five years, with the following exceptions. From once to three times a year, he has used meat, in moderate quantity; and once or twice, fish.

For several months past, he has tasted nothing but vegetables and milk. He finds his general health rather better than formerly, and his mind more free and active; his senses,—especially sight, taste and smell,—much more acute; his temperature, more equable; his health less affected by external changes; his passions more

* Perhaps not to all. They will carry loads on their backs, as a constant business, of from five hundred to nine hundred pounds.

easily controlled; his sleep more satisfying, and his cheerfulness unbounded.

From this abstract may be derived an imperfect reply to the inquiries which have been made on this subject. It would be idle to suppose, that the arguments which are presented for laying aside the use of flesh, will be deemed equally conclusive by all. But if nothing more should be effected than to dissuade the public, even hard laborers, from the use of it but once a day, great good would be accomplished. The common practice, in some parts of the United States, of eating meat freely, three times a day, is truly wretched, and cannot too soon be relinquished.

INTESTINAL ANIMALS.

[Original.]

'Everything we eat contains *spirit;* and were it not for the spirit we should soon die,' say some of those who wish to drink spirit a little longer; or who have grown up in such ignorance of chemistry, as to believe that all substances from which alcohol *can be made*,—molasses, grain, potatoes, apples, &c. &c.—actually *contain* it:—while every abecedarian in chemistry knows that none of these substances in a perfect and healthy state *ever did* or *ever can* contain *alcohol*—a single drop of it.

But the very common saying, that 'every person has intestinal worms, and were it not so, he could not live,' is quite as untrue; and indeed more so. No person, young or old, in a perfect state of health, could maintain living animals in his stomach, or intestines. The juices found there would speedily dissolve them. It is only when the power of the stomach and intestines to act on living animals becomes weakened, that they maintain their post, and not only live, but in some instances grow to a large size.

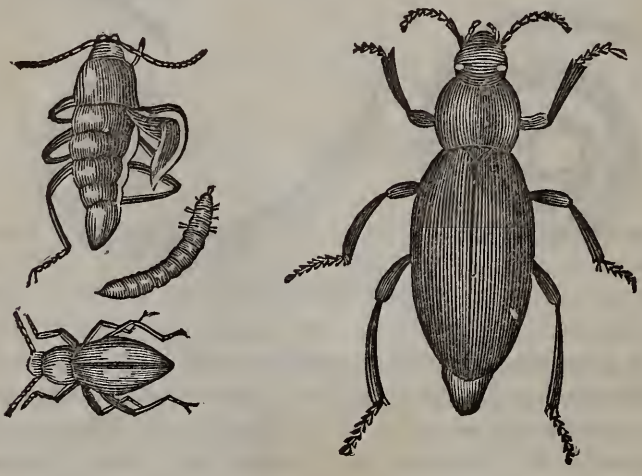
Upwards of 1,200 species of intestinal worms are said to have been discovered, of which sixteen have been found in the human body. In this country, however, we rarely see but three kinds. These, the long, round worm, the ascarides or pin worm, and the tape worm, are so well known that they hardly need a description.—The cut represents some of the more rare and singular species.

Rare Intestinal Worms.

The following extract, together with both engravings, are from 'Insect Miscellanies,' one of the volumes of that excellent work, the 'Library of Entertaining Knowledge.' The case is a horrid one; but it appears to be well authenticated. If there be any of our readers in the abominable habit of eating or drinking clay, chalk, &c.—anything indeed but the plainest and most wholesome food, and the simplest water for drink—we beg them to remember that *they have stomachs*, like Mary Riordan; and that the punishment of their abuse may and must finally come, in some shape or other, though it should be deferred so long that they cannot trace back the effect to the cause.

'Mary Riordan, aged 28, had been much affected by the death of her mother, and at one of her many visits to the grave seems to have partially lost her senses,

having been found lying there on the morning of a winter's day, and having been exposed to heavy rain during the night. When she was about fifteen, two popular Catholic priests had died, and she was told by some old women that if she would drink daily, for a certain time, a quantity of water, mixed with clay taken from their graves, she would be forever secure from disease and sin. Following this absurd and disgusting prescription, she took from time to time large quantities of the draught; sometime afterwards, being affected with a burning pain in the stomach, she began to eat large pieces of chalk, which she sometimes also mixed with water and drank.'



Churchyard beetle.

Now, whether in any or in all of these draughts she swallowed the eggs of insects, cannot be affirmed; but for several years she certainly threw up incredible numbers of grubs and maggots, chiefly of the churchyard beetle. 'Of the larvæ of the beetle,' says Dr. Pickells, 'I am sure I considerably underrate, when I say that not less than 700 have been thrown up from the stomach at different times since the commencement of my attendance. A great proportion were destroyed by

herself to avoid publicity; many, too, escaped immediately by running into holes in the floor. Upwards of 90 were submitted to Dr. Thomson's examination; nearly all of which, including two of the specimens of the meal worm, I saw myself, thrown up at different times. The average size was about an inch and a half in length, and four lines and a half in girth. The larvæ of the dipterous insect, though rejected only about seven or eight times, according to her account, came up almost literally in myriads. They were alive and moving.' Altogether, Dr. Pickells saw nearly 2000 grubs of the beetle, and there were many which he did not see. Mr. Clear, an intelligent entomologist of Cork, kept some of them alive for more than twelve months.

That there was no deception on the part of the woman, is proved by the fact, that she was always anxious to conceal the circumstance; and that it was only by accident that the medical gentlemen, Drs. Pickells, Herrick, and Thomson, discovered it. Moreover, it does not appear that, though poor, she ever took advantage of it to extort money. It is interesting to learn, that by means of turpentine, in large doses, she was at length cured.

PARENTAL CONCEALMENT.

In the 'Annals of Education' for May, under the head 'Moral Reform,' are some vaulable thoughts, addressed more particularly to parents, but eminently worthy of the perusal of all. The Editor takes the ground that information is needed more than noisy declamation; and that the first duty of parents, guardians, and teachers, in such a crisis as the present, especially, is to make themselves acquainted with existing facts. Licentiousness in its various forms, he assures us, 'is spreading with the certainty and fatality of the pestilence, and disgraceful as it is to us, it has become a lucrative trade to manufacture the books and engravings

by which its principles are inculcated and its practice promoted.' And whatever difference of opinion, he adds, may exist as to the best manner of treating the subject, 'it is in vain to shut our eyes to evils so deadly and so extensive.'

We are glad to see an article like this, and from such a source. We have shut our eyes too long against this subject. It must come up, even if it expose us to the indiscreet efforts—like every good cause—of some whose flaming zeal is unaccompanied with a due mixture of discretion. Parents must be enlightened, as fast as practicable, in regard to the laws of the human constitution, and the nature of the penalties which follow their disobedience; and awakened to the importance of conversing freely with their children, as fast as their age exposes them in the least degree to the influences which everywhere surround and threaten them. There are parents who communicate as freely with their children on this subject as on any other; and with the happiest results.

The wretched practice of covering up, or concealing from the inquisitive minds of the young, many subjects which they desire to look into, and the practice, still more wretched, of telling them a string of falsehoods so monstrous that they do not even answer the purpose for which they were intended, and only have the effect to make them pry still more deeply into the hidden mystery, must be abandoned.

But a word to the wise is said to be sufficient, and we close our remarks for the present, with the following extract from the article to which we have just alluded:

'We would tell them' (parents, guardians, and teachers) 'that the purity of children and youth will not be secured by avoiding all allusion to subjects of a delicate nature, and endeavoring to suppress all inquiry. The thirst for knowledge is only increased, when an air of mystery is thrown around a subject; and the very nature of man renders it impossible to prevent reflection and inquiry. We could tell them of children who have been kept secluded, so far as their parents could secure

this point, from all means of information on this subject, whose curiosity was only more strongly excited, and who were led to make it the incessant object of thought and of research until the imagination was polluted, almost beyond redemption. Parents have only to decide, whether their children shall acquire this knowledge in the manner which they may deem safest and best, or from those who will regard neither prudence nor purity.

'And if the parent succeed in this plan of concealment,—*ignorance* is not of course *purity*. We could point to cases where the only effect of such concealment has been, to leave the child unwarned, and unarmed, a prey to the first impulses of nature, or the first approaches of temptation, without any conception of his danger, or of his sin. Was this the course of wisdom, or of kindness? We could tell them of cases, where solitary vice has been thus begun, and thus continued, until the constitution was almost ruined without any knowledge of its evil,—and of some who have even been encouraged to continue it, by men of principle trained up in equal ignorance. Let it be remembered then, that *ignorance is not security*.'

FEMALE LABOR.

[From the New York Farmer.]

In England, a great amount of agricultural labor, of the lightest kind, is performed by women; such as haymaking, reaping, weeding, picking hops, &c.; and to this, there can be no reasonable objection.*

This work, in fact, is not harder, and is in every respect more healthy than exclusively those in-door and sedentary employments to which they are confined

* We should object to reaping, for any considerable time together, as unsuitable to females; but should add to the list most of the common horticultural employments.—Ed.

among us. And it is, without doubt, to these active and out-door occupations, must be attributed that extraordinary ruddiness, vigor, and elasticity of movement, which distinguish many of the English above our own women; particularly their freedom from those dreadful nervous complaints by which so many of our females are constantly oppressed, and bring upon themselves a premature and dismal old age.

On many parts of the continent, much of the severe portion of agricultural labor devolves upon them, even to ploughing the land and gathering the heaviest crops. Against this, indeed, we should utterly protest, as not at all suited to their nature and strength.

In our own country, we have very few examples of female agricultural labor, except the Wethersfield girls, in Connecticut, who, poor things! spend all the week in weeding their onion patches, with tears in their eyes; —and, happy beings! by a sudden transition, are seen on Sunday with cheerful faces, and in their gayest attire,—the fruit of their own honest and laudable earnings.

RECORD OF REFORM.

Tee-Totallers.—This is a name given in Great Britain to those persons who 'go the whole length,' and abstain from all intoxicating liquors. The tee-totallers, in some parts of England, are very rapidly increasing.

There is a society of this kind in Preston, a town about as large as Albany, which embraces 969 young men, between 14 and 25 years of age, many of whom are reformed drunkards. Their late annual meeting was one of great interest. Many of the speakers were carpenters, spinners, carters, &c.;—men who had never spoken in a public assembly before, in their whole lives. And yet some of their speeches would have done them honor, in the more dignified assemblies.

Tee-totalism is rapidly spreading in England. Although our brethren on the other side of the water were rather slow to move

in the cause of temperance, at first, yet they are now outstripping us in the race, because they have the good sense to see that nothing short of *total abstinence from all that intoxicates*, will ever answer the purpose. Our countrymen are fast opening their eyes on the subject, however, and not two years will elapse before tee-totalism will make as rapid progress here as it now does in England.

Well done, New York!—So we have tee-totallers in America, as well as in Great Britain. At the semi-annual meeting of the New York State Temperance Society, held recently at Buffalo, 312 members were present, besides gentlemen from five or six other states, and from Canada. Several resolutions of the most important character were agitated and passed, which we should be glad to insert entire, if we had room. Among other things, it was decided unanimously (with the exception of one member only) that 'the importing and exporting, the manufacturing and vending, or in any way furnishing intoxicating liquor, as a common drink,' ought to be universally abandoned.

This alone—had the meeting done nothing more—is a most glorious triumph. This great state, of more than two millions of people, thus sets her face not only against distilled spirits, but against all sorts of fermented liquors—wines, cider, ale, beer, porter, &c.

The day of our emancipation from the slavery of intemperance is at length dawning. Our country is about to be redeemed, and our people to become TRULY FREE!

Mechanic Apprentices' Library Association.—This is a club of young apprentices to mechanics and manufacturers in Boston, whose object is moral, social, and literary improvement. The association meets quarterly; and though it has been in existence but seven years, has nearly 200 members, and a library of about 2000 volumes; connected with which is a reading room, gratuitously supplied with the best newspapers and magazines of the city, and a cabinet of natural history. In addition to these advantages, the association has lectures and debates in the winter, and a social class for the study of elocution in the summer.

Young mechanic apprentices of Boston! here is a place where, by paying one dollar a year, you may spend a portion of your leisure moments both pleasantly and profitably; and secure, if you

will, one of the best passports to future usefulness. One thing more you may do, at the same time; which is, to set a noble example to your brother apprentices in other places.

A Moral Reform Society has been formed by the young men of Oberlin Collegiate Institute, in Ohio. The report of the committee who drew up their constitution is spirited, and had we room, we would insert the whole of it. But we can only say, go on, and add the wish that parents, as well as young men, would take hold of this subject.

BOOKS AND PERIODICALS.

Biography of the Saviour and his Apostles, with a portrait of each. 18mo; pp. 108.—This little book has recently been published in New York, and in a style which is certainly commendable. But we have one strong objection to it; which is, the horrid physiognomy which it presents, of men with whom we ought to connect as many pleasing associations as possible. We care not how much the originals may have been approved, from which they were copied, we are sure they cannot be correct; and it were far better never to attempt to represent the twelve apostles, than to caricature them in this manner. No child will be led to peruse with interest the lives of men, by the exhibition of such monstrous faces.

Religious Instruction of the Young.—At a late anniversary of the Sunday School Society of Newburyport, Mr. R. C. Waterston delivered an address, which has recently been published in this city, and which we have perused with deep interest; the more so, because we have heard of the 'works, and labor, and patience' of the author. Though we do not entirely concur with Mr. W. in regard to the 'elements,' as he calls them, of the infantile nature, yet, as a whole, we are much pleased with the address. The time will come in the history of our world, when such men as Mr. W.—men whose object it is to form mind and character—will be regarded as among the noblest benefactors of their race. And when the praises that have been sung to the projectors of steamboats, and canals, and railroads shall be forgotten, those who have labored to polish and improve humanity will have but just begun their immortality.

To the Friends of the Reformer.

Our subject becomes so much more interesting than we had anticipated,—our success has been thus far so great,—and our convictions of the importance of such a work as the 'Reformer' are so constantly deepening, that we shall unquestionably go on with it another year. But a work which is put at so low a price, requires for its support a large list of subscribers; and though our list is constantly increasing, it ought to be increasing more rapidly.

Would it not be an easy task for every one who reads and takes an interest in the Reformer to procure one subscriber? Some might, without inconvenience, procure two or three, or perhaps more; but is there an individual who could not procure at least ONE? Now such assistance would give us much encouragement; and we make this appeal in the hope and belief that it will be afforded.

MORAL REFORMER

AND

Teacher on the Human Constitution.

NOVEMBER, 1835.

NOVEMBER; ITS PAINS AND PLEASURES.

[Original.]

November is usually regarded as one of the most gloomy and unpleasant months of the year. The surface of the earth is no longer verdant; the fruits are gathered or destroyed by the frost; the flowers have disappeared; the wintry winds begin to whistle; the clouds even assume a threatening or angry aspect; and both earth and heaven seem to frown portentous on the terrestrial inhabitant. It is under these circumstances, that many feel, at this season, in an unusual degree, low spirited and unhappy; and it has sometimes been said—we know not on what authority—that more suicides take place in this than in any other month. It has also been said that November is more favorable to insanity, where there is a predisposition to it in the system, than other months. But other causes which excite to insanity, as well as prompt to suicide, are so numerous, that there seems no necessity for resorting to this.—On the causes of insanity, a disease alarmingly prevalent in the United States, we shall ere long present an extended chapter.

But November has its pleasures, too, as well as its gloom; especially to the husbandman. The season of severe toil is over; he has gathered in both the former and the latter harvest, and has now a season of comparative repose. The long evenings especially, invite him

to the useful task of co-operating with the teacher in endeavoring to improve the minds and hearts of his children. Let not too much be done, however, in the way of direct study, for the day is long enough for that; and the light of candles or lamps, together with the small print so fashionable in our school books, will be sure to spoil more eyes than the lessons will be worth. Conversation, questions by the parent, an instructive story, well told, and occasionally an attendance at the lyceum;—these are among the more useful means of turning to good account the long November evenings.—But let it be remembered that there are pleasant MORNINGS in November as well as evenings; and he who sits up so late that he cannot rise as soon as the day dawns, neglects his health, without increasing, in the end, his happiness.

HARDENING THE CONSTITUTION.

THE following is extracted from a work on Physical Education, now in press, prepared by the Editor of the Reformer, and entitled, 'THE YOUNG MOTHER.'

'The practice of attempting to harden children by frequent exposure to air much colder than that to which they have been accustomed, without sufficient additional clothing, is open to the same objections which have been brought [in a previous chapter] against cold bathing. Under the management of a judicious medical practitioner, it may do great good to a few constitutions; but its indiscriminate use will injure a thousand infants for one who is benefited.

'True it is, that if the child is protected against cold, no harm, but on the contrary much good may result from carrying him abroad into the fresh air, even in very cold weather. But what can be more painful than to see the little sufferers carried along when their limbs are purple, or benumbed with cold? And how idle it is to hope that such exposure will harden or improve the constitution!

'It is on the same mistaken principle that many adults go thinly clad, late in the fall. I have seen men in November or December beating and rubbing their hands, who, on being asked why they did not wear mittens, replied that if they should wear *one* pair of mittens so early in the season, they should want *two* in the winter.

'Now I cheerfully admit that to put on additional clothing before the severity of the weather demands it, actually produces the effect here supposed; but to endure *severe cold*, on the contrary, never hardens anybody. Nay, more; it enfeebles. Cold, when combined with the other evils of *poverty*, produces more mischief, and destroys more lives than any one *disease* in the whole catalogue of human maladies. Adam Smith says, it is not uncommon for mothers in the Highlands of Scotland, who have borne twenty children, to have only two of them alive.

'It may be difficult to say whether children are oftener destroyed by over-tenderness, or by neglect and the evils incident to poverty. Both extremes are common; while the happy medium—that of conducting a child's education upon the principles of physiology, is rarely known, and still more rarely followed.'

MEN WITHOUT ARMS.

[Original.]

A HUNDRED times, while a boy, have I pitied the poor ox and horse, because they were without arms. These wonderful contrivances of Divine Wisdom seemed to me so indispensable to happiness, that to see the long neck, and huge body, and strong legs of these animals, and yet to see them compelled to apply their mouths to the ground when they wanted either food or drink, instead of putting forth their arms and raising it to their heads, like man, gave me pain.

But might I not have saved my pity for some other purpose? In the progress of improvement, has it not been rendered certain that arms are an incumbrance, rather

than a convenience? Instead of favoring beauty, symmetry, our own happiness, or the happiness of others, are they not in the way,—a burden, and a source of misery?

I have been led to these queries, by observing, within a few years past, so much pains taken to conceal the arms, and render them useless. How often have I seen men abroad, if not utterly destitute of arms, yet so wrapped up as to render them entirely useless!—I say *men;* but I do not mean to except the other sex; for both are occasionally wrapped up in the same manner. In other words, and in language not unlike that of the Scriptures, arms they have, but use them not, and hands they have, but handle not. Indeed, were it not that they walk on two legs rather than four, and resemble an Egyptian mummy more than any biped, you might almost mistake their long necks and smooth shoulders for those of the patient, grazing animals of the field.

Is he or is he not to be laughed at who wraps himself—at the least approach of the cold—in a cloak without sleeves, and walks abroad with his arms as closely fastened to his sides, as if the upper half of the body were embalmed? Do the arms, or do they not add to the dignity and symmetry of our two-footed race? Or if they do not, have not the inroads of sin and Satan upon our fair world produced this, as they have done all other physical human deformity?—It seems that the rationals so recently discovered in the moon, have something not unlike arms. Has sin found its way there too? Or, lastly, has the great Creator made a mistake; and is it our object in binding our arms to our sides, to make them grow there, and thus in time to get rid of them? Perhaps those—if such there are—who take this view of the matter, are encouraged in their efforts to improve the human form, by observing with what success the experiment is now going on of ridding the human body of that useless incumbrance, the CHEST, and its strange contents, the LUNGS!

There is one more set of questions to be asked. Does it, or does it not contribute to health, to swing the arms when we walk abroad? Are the numerous muscles which would thus be made to act, in a greater or less degree,

exceptions to the common law respecting muscles, that they demand exercise? Is one prominent cause of the increased prevalence of throat and lung diseases, especially in sedentary men—students, ministers, shop-keepers, &c. —to be found in the fact that they bandage their arms when they go out of their rooms, instead of expanding and invigorating the whole chest, externally and internally, by swinging them freely?

Should it be thought that the mummy or quadruped form was the original intention of the Creator, and that it is desirable to expedite as much as possible the return of our erring race to nature's own simplicity,—then let us not only avoid all sleeves or even arm-holes to cloaks, but let the coat, too, be so constructed that the arms can scarcely move either at the shoulder, or at the elbow;—and if compelled at any time to walk abroad without our bandages, let us by all means carry an umbrella or a cane, or both; so as to confine the arms to a single position as much as possible.

[For the Moral Reformer.]

USES AND ABUSES OF LIGHT.

CERTAIN philosophers are said to have endeavored to show the beneficial effect of light upon the human skin, by attributing to this cause the soundness of body, and the general health of those savage nations who wear little or no clothing. How much truth there is in this, cannot exactly be said; but the subject certainly deserves attention.

That the solar light is beneficial to the human system, *principally*, however, through the medium of the eye, there is no doubt.*

* A notion is entertained, by some, that the light of the moon is prejudicial. Travellers have related that sleeping in the moonlight, (in the open air—as on the deck of a vessel,) in Egypt, produces paralysis (palsy.) More probably, the injury should be laid to the charge of the damp and cool night air, instead of the moon.

In proof of the stimulating influence of the solar light, may be mentioned its power of awaking the system from the repose of sleep, when exposed to its influence, sooner than otherwise would be the case;—and though I do not know that experiments were ever instituted to prove this to be the fact, there is probably little or no doubt of its being really the case.

If, then, this be the fact, we ought to avail ourselves, as much as possible, of the sun's influence; and a reason will be found, in this principle, for disapproving of certain common practices.

The *injurious* effect of the use of the artificial light of lamps and candles upon the eyes has, it may be thought, been made sufficiently apparent, to induce us to avoid, as much as possible, their use. Hence an additional reason for recommending the practice of early rising, that we may have the full benefit of the morning light, and stand in less need of lamplight, to eke out our artificial day.

Again, as lamplight must be used, in the short days of winter, does it not admit of inquiry, whether it would not be preferable to use it in the morning, when the eyes are stronger, and better able to bear injury, than in the protracted hours of the evening?

If, then, nature has regulated for us our waking hours, ought we not to accommodate our habits of life to them, and regulate our hours of sleep, exercise, and meals, in accordance with her indications?

The practice of darkening the windows of a room, used as a common sitting room, dining room, or especially a study, I think, ought to be dispensed with; except as it may be necessary to guard against the direct rays of the sun, from a window. Not only do blinds let in too little light for the ordinary purposes of seeing, but as the eyes must, on going into the passages, and other rooms, or at least, upon going out of doors, be exposed to the full light of the open day, and even the direct or once reflected light of the sun from bright objects, the contrast of a darkened room, so often undergone in the course of a day, cannot fail to be injurious to the eyes.

Whether sleeping rooms should be darkened or not, I am not decided. The influx of the morning light may have a salutary effect in awaking us from sleep; but the direct rays should not be permitted to shine upon or near the bed; and it might be preferable that the bed-chamber should have a western, or for the sake of coolness in summer, a northern aspect. C.

LEVELLING.

[Original.]

We are not of the number of those who would oppose existing abuses by force of arms, and it is precisely for this reason that we have taken up our pen on the subject. There is everywhere a disposition to pull down by violence. No matter what, if it only savors or appears to savor of inequality—whether school house, church, college, capitol, pedagogue, priest, professor or legislator.

Now it is too late in the day to oppose with success that process in the public mind, which is indicated by this effervescence. It is the legitimate effect of principles incorporated in the preamble to our very Declaration of Independence—principles for which our fathers fought and bled, and to which we, their children, continue, professedly at the least, to adhere.

Nor are we, on our own part, solicitous to oppose it. We believe the general object aimed at,—we would rather say, *indicated*, by this fever in the public mind—is the result of principles still older and better founded; even the principles of the gospel of Christ.

We repeat this sentiment,—the gospel of Christ is essentially a LEVELLING system. It seeks—not indeed to abolish entirely the distinctions of society,—but to prevent them. The present unchristian system of things has the contrary aspect. It tends to widen the differences already existing; to remove the various members of the human family farther and farther from each other; to create or perpetuate conflicting interests; and

instead of making men friends, to make them either open or covert enemies. But christianity, so far as its spirit can be infused into men, things, and systems, has exactly a contrary effect. Its principles, precepts, and ordinances, all tend to bring men nearer together; and, as we have already intimated, prevent rising and unborn generations from being so widely separated.

We do not say that christianity proposes equality, in the *popular* sense of the term; but we are quite sure that—instead of increasing the present inequality—it would lead men towards it. If its tendency, in any instance, *seems* to be otherwise, it is because it is either misunderstood or misapplied. Who that will look into the fourth chapter of the Acts of the Apostles, near the close, can avoid coming to such a conclusion?

'It is more blessed to give than to receive,' was the language and sentiment of the early followers of Christ; and if they sometimes misapplied the principle in their zeal to leap up what, after all, must from the nature of things be slowly and painfully climbed, it was no more than might have been expected. The state of society in which they moved was based on the belief of a principle exactly the reverse of the christian one, viz. 'It is more blessed to receive than to give:' and against this principle, christianity, from its earliest infancy to the present hour, has been obliged to contend.

It is too late in the day, as we have already insisted, to oppose, with the least hope of success, the tendency of things to equality. The sentence is out, and cannot be reversed. The lord and tenant system will, indeed, from the mighty impulse which ages of selfishness have given it, continue in operation some time longer; and perhaps entail upon us, even in this nominally republican world, all or nearly all the evils which it has brought upon the old. But christian inquiry, christian liberty, and a christian spirit,—sometimes in bad hands, it is true, but still efficacious—are abroad; and like the leaven hid in the bushel of meal, are transforming, sometimes with silence, sometimes with noise, the whole face and character of society.

The work of levelling, we say then, is begun, fairly and unequivocally. No man can mistake the signs of the times. This work, we do not hesitate to say, must go on. It is beyond any human power to arrest its progress. We rejoice that it is so. *Let* 'every valley be filled,' we say, and '*let* every mountain and hill be brought low,' *let* the crooked be made straight, and the rough ways be made smooth;' and let the world witness what it has so long looked for, the 'salvation' of our GOD.

But there are two ways of levelling. One is to *level upward*, as the phrase is, and the other is to *level downward*. The only question seems to be,—which mode shall be adopted?

For ourselves, this question has long been settled. We say that every good man in the community should throw his influence into the scale of levelling upward. The other course has been tried, and though it seems to promise well at first, the process is a slow one; because it does not go deep enough. It pulls down an old edifice, but it puts up nothing better in its stead. It equalizes; but it does not touch the *cause* of inequality. That remains in nearly its full force. It heals the sore, but does not cure the vitiated state of the system which produced it.

Now then, we say again, that the only thing which can set matters right is christianity. This is the true levelling system, because it levels upward;—because it leads us to operate on the great principle already referred to—'It is more blessed to give than to receive.'

But to the point. As christians, we must proceed to the great work of christians—giving to the poor. Not money, necessarily; there are other forms of bestowing charity. Money may be squandered or misapplied, as it often is in such cases. Let us give, then, that which is worth more; our time, assistance, and instruction.

Let christians, in the first place, seek the society of their poorer and more ignorant brethren around them. Now, it is the fashion to avoid them. Every one is looking upward, as it is called, and endeavoring to get

into those circles of society which are a little above him. It is even taught in some of the works of professed christian moralists, that it is better to seek society a little above, even in *externals*, than in the least degree below us. And this, too, in direct contradiction to the principles and practice of Him who founded religion and morals both. But let christians, like their Master, seek out the poor and ignorant, and enter into their feelings, and learn their wants, capacities, and susceptibilities. When they 'make a feast,' instead of calling those who can 'recompense them,' let them call, rather, 'the poor, the maimed, the halt, and the blind;' whether the blindness be mental or moral. Let them meet them on a level too; not as if themselves were made of finer materials, but as if they were all the common children of one Great Parent.

The poor and the ignorant mistake, most surprisingly, the importance of wealth on our immediate happiness. They seem to take it for granted, that men are happy in proportion to their possessions; and miserable in exact proportion to their want of them. They never think—how could they?—of the care, and anxiety, and perplexity which property brings with it. Hence it is that they fall into an improper state of feeling towards the rich; and this feeling is constantly cherished and perpetuated. This envy and jealousy can be gradually removed in the way above proposed; and we confidently believe, in no other.

But those who are accounted the wealthy must go yet farther. They must provide the poor with employment. It is not sufficient to feast them occasionally. Nor are kind words alone all that is necessary. There must be something more than 'Be ye warmed and filled.' Let them see that they not only have employment, but useful and healthy employment; and that they are well paid. Men always work—to a certain extent at least—according to their wages; and one reason why there are so many listless, lazy laborers, is because they feel dissatisfied with the compensation they receive.

Another thing is indispensably important. Great care

should be taken that the laborer does not labor so many hours daily as to leave no time for mental, moral, and social improvement. Whether ten hours or eight be a suitable proportion, we do not undertake to determine with precision. Ten hours, however, are the *extent* to which they ought to be employed.

If it be said that the individuals who are wealthy cannot control this matter, to any considerable extent; our reply is, let them control it as far as they can. We ask no more. They can at least do it, in the case of those whom they employ.

One thing more. They must not only give them *leisure* for improving their minds, morals, manners, and habits, but furnish them with the *means*. They must see that they have books for themselves and children; and that both can read them. That the latter have schools and attend them. Not that they are to interfere, by their authority, in any or all of these matters; but only in such ways as will not only give no offence, but be acceptable. We are not to think of levelling men *upward* even, against their will.

If it be said that such methods as these will cost much *time* as well as money; and that they will interfere with our business;—be it so. If we have wealth already, where is the harm of pausing in our career, and doing a little good with it? And if we will not cease getting money long enough to do anything, then how have we the spirit of Christ?

If those who sometimes declaim against the rich, and are in favor of the levelling down system, could even accomplish their purpose, for once, what would be gained? The same disposition would remain in those who were stripped of their property; and there would be the same tendency to inequality again. There would be the same heaping up of riches somewhere. And if an equalization could be effected every ten or twenty years, the principles in existing human nature would not be altered.—Nor would laws which should prevent men from holding property beyond a certain amount, answer fully the purpose.

No; let it ever be remembered by all those concerned —and who are not?—that the work of levelling must be done by the disciples of Christ themselves, and be done voluntarily, and from principle. We repeat it; they must sell of 'what they have, and give to the poor.' They must transact business on a smaller scale, in order that they may find time to devote to the means of elevating their fellow men to the same condition, physically, intellectually, socially and morally, with themselves. They must go a step or two farther, and change their dress, their buildings, their furniture, their equipage, and their whole style of living. Like their Master of old, they must become poor, comparatively, that others may become comparatively rich. They must do it cheerfully, and as a means of their own happiness.

We repeat the sentiment, that to *give*, in such a manner as best to secure the great object of giving, does not consist in the *mere* bestowment of money, or property of any sort. It consists, for the most part, in the appropriation of so much influence, time, and money, as shall be the means of elevating, in the best possible manner and in the least possible time, the physical, moral and social condition of those around us. Then, should property fall to their lot, they will know how to prize it, if not to keep it. But elevated—levelled up—they must be, and that speedily, or the consequences will be disastrous. The crisis demands it; the country demands it; sound economy even demands it; and unless we greatly mistake, God and his religion demand it.

WINE DRINKING CHRISTIANS.

[Original.]

Wine drinking christians! Why, the very writing of the phrase is enough to make one tremble. Is it possible that there can be a christian on the face of the whole earth, who drinks wine as a common drink?

Would not the fact that he drank that liquid render the term christian wholly inapplicable?

I do not think it would. John Newton was engaged for some time after we have reason to think he became a christian, in a most unrighteous and unchristian traffic. So it may be, I doubt not, with many of our wine bibbing christians.

'But there is so much light shed abroad on this subject,' you will perhaps say, 'that no man of common sense and common intelligence, who professes to be a follower of Christ, can be mistaken in regard to the nature and tendency of fermented liquors. Newton was not well informed on the subject of slavery; and this was at least a slight apology for his conduct.'

I grant that Newton was not well informed on the subject of slavery, neither are christians on the subject of drinks, and especially wine. I know this position is denied by many leaders in the temperance cause; but they know not what they do when they make the denial. Three-fourths of those who use wine as a common drink, in this country, either do not know or do not believe that if it contains alcohol at all, *that* alcohol, so far as it exists in the wine, is just as injurious to the human system as if it were taken under the name of rum, gin, or brandy. Or in other words, that half a pint of common wine, say champaign, contains as much alcohol as a gill of gin or brandy. They have heard it said so, perhaps, but they do not believe it.

'Do you mean, then, to become their advocate,' I shall be asked, 'and to defend them against that tremendous charge of guilt which some of the temperance men are beginning to bring against them? Do you mean to say that they stand in the same attitude in relation to intemperance, in which Newton stood in relation to slavery?"

By no means. They are ignorant, on the subject of drinks, but not wholly so. They well know there are serious objections to the use of wine, at least as a matter of expediency. Though ignorant, they are not so ignorant in regard to intemperance as Newton was in regard to slavery.

But was even Newton innocent,—wholly so? Will anybody pretend it? Never. He *might* have had more light on the subject. So may christians on the subject of slavery. Nor is this quite all. Christians might trust more than they do in the testimony of their fellow men, even though they are ignorant of the laws of chemistry; and of the *structure*, if I may so term it, of our fermented and distilled liquors. On almost any other subject but one in which their appetites were directly concerned, the testimony is so strong that they would not hesitate to receive it. In truth, they do so far credit the statements of physicians and chemists, that the greater part of them, though they continue to use the stimulating beverage, have at times strong doubts whether they are doing right.

And herein, in my view, consists a large proportion of their guilt. 'He that doubteth is condemned if he eat,' says the Bible; and he that doubteth is condemned, too, if he drink. Probably no wine drinking christian will doubt for one moment, that he should be at least equally healthy and happy, in the end, by drinking nothing but water. Yet he continues to drink a doubtful liquor to the neglect of one, about which not a doubt is entertained. It is this, I again say, which constitutes his guilt; and renders him a spectacle to God, angels, and *free* men.

With the use of wine as a medicine for maladies of the body, and with the occasional consecration of it, as medicinal, under God, to what might not improperly be called the maladies of the soul, I have nothing at present to do.—I may or may not present my views on that subject hereafter.—What I wish to do at present, is to strike a blow at an abomination which exists in our 'high places,' and which, unless it can be speedily checked, will, I fear, roll back upon us all the horrors of intemperance.

'But what is to be done? What measures can you propose which will be likely to check this abomination, as you call it? How shall the blow be struck?'

Two things must be done. 1. The public mind must be informed—correctly informed—in regard to the nature of drinks generally, as well as of every particular

drink. They must clearly understand the nature and structure of man, and what the legitimate object of all drinks is. They must be shown why water is best adapted to quench thirst, and to answer every other object for which drinks are designed. They must be shown, clearly, the properties of beer, ale, cider, wine, and distilled spirits; and what changes they have undergone in manufacturing them, and what the evidence is that the alcohol of one of these mixtures is as injurious to the human system, when taken in the same quantity; as that of another. In short, they must be enlightened; so that their 'zeal,' should it be enkindled, may be 'according to knowledge.'

2. They must look at facts in the light. They must weigh well the question whether, within the range of their own influence—for every man has his sphere—their wine drinking does not encourage somebody in his brandy drinking; and whether the fact that they drink wine—and for the same reason, to make them *feel* better—is not the avowed or identical reason why their neighbors do not and will not make the slightest effort to break off from drinking spirits.

Let them institute a fair comparison between those who use no drink but water—for happily there are examples of this sort, now-a-days, within the range of every man's observation—and those who use wine or cider, and see which appear the most uniformly cheerful, healthy, and happy. Or, if they have doubts of the propriety of making observations—or at least of drawing conclusions from them—on so small a scale, let them look at and compare communities with communities, and nations with nations.

Let them examine the table in Dr. Edwards's late Temperance Report, showing the amount of wine imported into the United States during the last 40 or 50 years; and let them ascertain, if they can, why it is that during the six years ending in 1832, while the temperance cause appeared to be going on rapidly, the amount of wine imported into the United States and consumed here, was raised from a little more than three millions of gallons to nearly six millions.

When these two things are done, and done thoroughly, one thing more remains. Let them banish wine bibbing from their own tables; and by their refusal to use it at weddings, concerts, and other convivial parties, do all in their power to dissuade others from using it. Let them feel the necessity of doing this, even as private christians—as laymen. But if they are ministers of Christ, or bishops or deacons, let them regard the duty as still more imperative and sacred. The course which some of those who have the special care of souls have hitherto taken, on this subject, is enough to make one's blood run cold. Are they blinded or maddened by an artificial appetite—one which nature never implanted? It sometimes appears so. Let them beware. They believe in a judgment to come; let them tremble, and reform. 'Father, forgive' such misguided shepherds of the flock; 'for they know not what they do!'

USE OF VINEGAR.

We find, in a southern paper, the following judicious remarks on the use of vinegar:

'That vinegar is destructive to the human stomach, is known by its effect on plump, healthy females, who, from a silly desire of looking delicate (that is sickly) swallow daily large draughts of vinegar. This practice ruins the digestive powers, and thereby deprives the system of its regular nourishment. The only standard of beauty is high health. Dr. Beddoes tells us that in some of the boarding schools in England, a keen appetite and its consequences are held up by the mistress as a dreadful evil; and that starvation and vinegar are encouraged instead of being severely denounced. Emaciation, thus induced, leads to consumption.'

Much is said by some people about vinegar's being harmless. We believe, however, that not even thus much can be justly said in its favor. But suppose it could. Is it a time for christians to be talking about the *harmlessness* of a thing? They should have a higher

rule, than to avoid a thing merely because it is harmless. The propriety of every physical as well as moral and intellectual action, should be decided by the great christian standard of duty—Will it do *good?* or rather, will it do the *greatest good possible?*—In view of a test like this, vinegar, we are assured, could not long stand.

MUSCLES.

[Original.]

Muscles, in the human frame, are portions of red, or, as it is sometimes termed, lean flesh, which have the power of shortening or contracting at the suggestions of

the will. They are usually larger in the middle, and somewhat tapering towards each end; and the ends, instead of being red like the middle, become white, forming what is usually called a tendon. Sometimes, it is true, there are two of these tendons at one end of the bone; and in a few instances there are none, for the flesh of the muscle is of itself fastened immediately to the bone.

Nearly all the muscles in the human body are so fastened to the bones, that when they shrink or contract, they cause motion. Thus when we extend the foot, as in drawing on a boot, the muscles on the back part or calf of the leg at once swell, and shorten, and in so doing, draw up the heel and extend the toes. So when we wish to bend the arm, as if to lift the hand to the head, the *biceps* muscle, as it is called, swells and contracts and draws it up. This *biceps* muscle is the one represented on the preceding page. The upper end has two tendons; and is fastened by them to the shoulder; the tendon at the lower end is fastened to one of the bones of the fore arm, as it is called (for the fore arm has two bones, while the upper arm has but one) just below the elbow.—This *biceps* is one of the most beautiful muscles in the whole body. In strong, vigorous persons, who use their arms a great deal, it is, like the other muscles which are used a great deal, full, firm and strong; but in feeble persons, or those who use little exercise, it is—unless they happen to be very corpulent —slender, soft and weak.

ON COFFEE.

[Original.]

Coffee is a native of Abyssinia. It was introduced into Arabia in the sixth century; probably as a substitute for wine, when that liquor was first prohibited by the Koran; rather as a medicine, however, than as a drink. It was not until near the end of the sixteenth

century that it became a favorite common drink among all classes.

In 1511, the use of this drink had extended to Cairo. Opposition was at length excited against it, and it was publicly condemned at Mecca by an assembly of muftis, lawyers, and physicians. They declared coffee drinking to be contrary to the law of the prophet, and alike injurious to soul and body. The pulpits of Cairo soon resounded with anathemas; all the magazines of this seditious berry were laid in ashes; the saloons were shut, and their keepers pelted with the fragments of their broken pots and cups. The tumult, however, soon subsided, for the sultan, by a public decree, declared coffee drinking not heretical, and the two principal physicians who had declared it to be pernicious to health, were hanged.

About 100 years after this, coffee found its way through Constantinople to Europe; but it was slow in coming into use. The first coffee house in Paris was opened in 1672. It did not escape opposition, however. Ministers as well as others opposed it. Probably they saw, as had been seen in Arabia and Egypt, that people drank it for the sake of the unnatural excitement it produced; and common sense told them that its nature and tendency could not be otherwise than injurious. The following is said to be an extract from an old sermon of those days, in which the minister undertook to censure both coffee drinking and smoking.

'They cannot wait until the smoke of the infernal regions surrounds them, but encompass themselves with smoke of their own accord, and drink a poison which God made black, that it might bear the devil's color.'

Coffee, however, like spirits and other excitants, was destined to have its run; and for the last 150 years its use has been gradually increasing. In 1827, only about 50,000,000 pounds were brought into the United States; now (in 1835) the quantity has nearly doubled. It probably costs us annually from $10,000,000 to $12,000,000, aside from the labor of preparing it, and the usual accompaniments.

In England, the consumption in 1833 was not far from 50,000,000 pounds. It is brought not only from Arabia, but from the East and West Indies.

Although not commonly classed among the narcotics, the effects of coffee on the human constitution are much like those of tea. Taken of moderate strength and quantity, all allow that it is first excitant and stimulating, and removes a propensity to sleep; and apparently hastens digestion. But the same effect is produced by moderate quantities of spirits, and by many narcotic or poisonous medicines. It also removes slight nervous headaches and other nervous affections at first, but probably increases the evil in the end. Dr. Paris says, it is suspected of producing palsies, and not without foundation. Drank very strong, and in large quantity, all admit that it is powerfully *sedative*.

The meaning of the term *sedative*, used in this connection, is nearly synonymous with the word *narcotic*. It has been made a serious question of late among medical and dietetic writers, which is most injurious, coffee or tea. This would seem like admitting that both are hurtful, that is, if drank strong and in large quantity. But we have already shown, in speaking of tea, that 'poison is *poison* still,' though the quantity be ever so minute.

The Catechism of Health will probably be regarded as good authority on subjects of this kind, even by those who dislike the simplicity of its manner and language. That work states in decided terms, that the '*same objections*' apply to the use of coffee as to that of strong tea, viz: that it has a 'pernicious effect upon the *stomach, bowels, and nervous system generally.*' The reader will observe that it is *coffee* in general, which produces these effects, and not merely *strong* coffee.

On this point we might cite the testimony of almost every medical writer; but is it necessary? Would it not be a waste of time to offer further proof that *tea and coffee are poisonous?* They are *narcotics*—they have *intoxicating* properties—like other narcotic or intoxicating drinks—they so *enslave* people that it costs them a severe struggle to regain their liberty—and they are used for

the *sake* of their intoxicating properties: *this is proof enough.* None but poisons ever produce all these results combined.

The remarks which were made in a former number of this work, in regard to tea, the estimates of the expense which it involves, and the consequent immorality of its use,—apply with nearly equal force to coffee. As a drink, it does not quench thirst half so well as water; nor even so well as tea. It affords, indeed, a little nutriment; but no person would probably drink so large a quantity of liquid *merely* on account of the small amount of nutriment it contains. It is its exciting or narcotic properties, after all, for which it is drank; and if these could by any means be slily removed from every cup of it which is used, prior to its being drank, without altering its taste and other properties so as to lead to detection, it could not and would not be many years before coffee would be laid aside. If such an experiment could be made with success, would any one doubt, longer, that coffee has narcotic or medicinal properties? But does it make any difference in what form this excitement is taken? If the effects are the same, wherein is coffee better in this respect, than alcohol?

We will close, for the present, our remarks, by the following quotation from one of our periodicals.

'It is the united testimony of all intelligent and consistent physicians, that water is the *best* drink for mankind. But if so, then other drinks are *not so good.* Why then do we continue their use? Even the physician, who thus testifies against them, often does it with seeming reluctance, as if *compelled* to do it; and for a very obvious reason—he is himself a slave. He drinks that which he concedes to be *worse*, when that which he says is *better* is everywhere abundant. Remove from tea and coffee their *nervine* or *intoxicating* properties, and a single century would not pass before 99 in 100 who now use, would voluntarily relinquish them: and the tens of millions which are now expended in gradually undermining human health, and diminishing general happiness,

would be saved for more useful purposes; besides an amount of human *vigor* and even of *years of existence*, which cannot be computed.'

THOUGHTS ON WATER.

He who has the hardihood to advance a sentiment—in common conversation—that water is the only proper drink for man, is stared at. Yet what does he say that has not been said in books, by medical writers, for centuries? We are led to these remarks by the following paragraph from 'Kilgour's Therapeutics,' which we copy entire:

'Water is the only proper diluent, and the only liquid proper to appease thirst. It should contain as few foreign matters as possible. Distilled water is the purest, but it has a faded and vapid taste, from not containing air. By exposure to the atmosphere it absorbs air, and more especially fixed air or carbonic acid gas, and loses the vapid taste. Boiled water has the same taste as distilled water. The hard waters, or those containing some of the earthy salts, are by no means injurious to health, unless these exist in them to a very large extent, when they are supposed by some to lay the foundation for stone in the bladder. Water, containing any animal or vegetable substances in a state of decomposition, is unfit for drink. Rain water is very pure; at any rate, such of it as is collected in an open country, and after the rain has poured down for some hours—the first fall of rain containing any impurities that may be collected in the air. Spring water is by far the best drink, when not containing much earthy salts; then well water which is raised from a siliceous stratum; and lastly, river water which runs over a rocky bed. Water, when cold or when warm, removes thirst better than when merely tepid; and water which is only slightly or sensibly cold, refreshes much better than water which has been cooled very far down. Water drinkers are in general long livers, are less subject to decay of the faculties, have better teeth, more regular appetites, and less acrid evacuations, than those who indulge in a more stimulating diluent for their common drink.'

Here, then, several doctrines are advanced which are often thought new fangled, and unsupported.

1. That water is the only proper drink for man; and that all other drinks, whatever, are *comparatively* injurious. 2. That rain water is purer than any other form of water, in its natural state—without boiling or distilling. 3. That spring water, when it does not contain much earthy salts, is very good. 4. That well water, in a rocky soil is next. 5. That river water—such as runs over a rocky bed, like the rivers of New England, is also good. 6. That water but moderately cold removes thirst better than when the cold is very great.

If it is our duty to use the best drinks we can procure, and if we receive this writer's testimony—which, by the way, is but the common language of extended and enlightened experience,—then how can we be justified in the use of iced water, or iced liquids of any sort? How can we use beer, cider, wine, tea, coffee, chocolate, &c. so long as water can be obtained? Who can be justified in using the *worse*, when he could, just as well, have the *better?*

EFFECTS OF ANIMAL FOOD ON THE TEETH.

[From Hints to a Fashionable Lady, by a Physician.]

Too rich or too stimulating food invariably impairs the digestion, and consequently injures the appearance of the skin. The quality of the food required by an individual is indicated, in some measure, by his habits and employment. If accustomed to constant exercise of the body, it should be nutritious; if sedentary and inactive, it should be less so.

Young persons invariably do best on simple, and but moderately nutritious fare. Too large a proportion of animal food and fatty substances are pernicious to the complexion. On the contrary, a diet which is principally vegetable, with the luxuries of the dairy, is most advantageous.

Nowhere are finer complexions to be found than in those parts of England, Ireland, Scotland, and Germany, where the living is almost exclusively vegetable. A diet too rich or too stimulating commonly renders the skin coarse, and subject to pimples; and gives it a thick, rough, greasy appearance. Sometimes, however, it renders it pale, sallow, and harsh. The cheek may be red, but it is not the carnation tint of health—it more resembles the flush of the dram drinker; and arises from a similar cause, viz. too much stimulus. The breath is apt to be offensive, and the teeth bad.

Those who eat immoderately of animal food have almost invariably a disagreeable breath; and even the perspiration from every part of the body, has a heavy unpleasant odor; while those who subsist entirely on vegetable food have seldom, if ever, a constantly bad breath, or an offensive perspiration.

It has been ascertained that the teeth are uniformly best in those countries where the least animal food is eaten.* In Ireland, Scotland, and some parts of England and Germany, where the common classes subsist almost entirely on bread, potatoes, and other articles from the vegetable kingdom, with milk and its products, they have fine white teeth; while in districts in the same countries where any considerable quantity of animal food is used, it is asserted that the teeth are perceptibly less sound and beautiful.

In no other civilized country is there anything like as much meat eaten as in our own; and all agree that no other people have such bad teeth as the Americans. I will not pretend to say that this is entirely owing to our diet, but I have no doubt it may be principally attributed to it. I have often remarked that the Irish, on first coming among us, have good teeth; but after residing here a few years, they turn yellow and decay, nearly as much as our own. This they commonly attribute to our

* It has long been the opinion of physicians—those of them we mean who know anything of physiology—that the teeth are often injured through the medium of the stomach. Whatever injures the stomach, then, whether it be hot drinks or food, or food or drink which is improper, or anything else, injures the teeth.—Ed.

climate, and never suspect that a change from a diet of potatoes and buttermilk, to fresh meat three times a day, can have any effect upon them.

I am fully convinced that the teeth are far more influenced by diet than by climate. To form an opinion from solitary examples is the height of folly; or to suppose that this or that mode of living is best, because certain individuals who have adopted it are healthy, is equally irrational. Just conclusions can only be drawn from a great mass of facts. Persons may be found who have good teeth, and yet eat little else but animal food; and others there are, who have bad teeth, though they subsist entirely on vegetables. This proves nothing.

But when you find the inhabitants of a large section of country who eat no meat possessing good teeth, and those of another who do eat it less favored in this respect, there is, to say the least, a strong presumption that diet has something to do with the difference.

TEA DRINKING, AGAIN.

The respectable editor of an eastern paper advises us —and we are fond of advice from any quarter—not to make war upon tea until we have banished all drinks of a more questionable character.

If the editor will look over both of our long articles on the subject of tea, he will probably find it there stated, and we think *shown*, that tea is seldom drunk for the sake of its adaptation to quench thirst, but rather for the EXCITEMENT which it affords to the nervous system; and that the excitement is substantially the same, whether produced by alcoholic drinks, by tea or coffee, or anything else. Now if this is so, what is the difference, really and intrinsically, between tea drinking and rum or wine drinking, except that we usually take a larger *quantity* of that which excites, in the one case, than in the other?

We are persuaded—most fully persuaded—that we must and shall all come ultimately to the point of using water as our only common drink. Without this we are even satisfied that the wheels of the temperance car will ere long roll backward. We began the temperance reformation—and perhaps in the horrid slavery to which our depraved appetites had reduced us, some may think that we could not have begun otherwise—by endeavoring to cleanse the flood of intemperance near its mouth, regardless of the numerous tributary streams that under milder and less suspicious names were continually pouring in their polluted mass to continue it. Nay, we even added to their power by encouraging the use of wine, tea, coffee, &c. as substitutes for alcoholic liquors.

But the great error of substituting wine for other fermented drinks, particularly ale, for those drinks which contain a *little more* alcohol, is now beginning to be seen in its true light, and the public mind, both in this country and in Europe, is speedily getting right. Our transatlantic brethren, especially in wine countries, are indeed in this respect in advance of us; for while we were talking of the mighty degree of temperance which prevailed in those countries, and proposing to introduce the vine among us as a *temperance measure*, they saw more clearly—for they had a better opportunity—that it was of no use to banish rum while we retained wine, and they told us so. Rev. Henry Ware, Jr. but the other day, at Woburn, told his audience that an eminent medical gentleman of France made this statement to him most distinctly.

Now then, since both alcoholic and fermented liquors are 'gone by the board,' to use a sailor phrase; since people are determined to have some excitement or other, either as food or drink, the public appetite seems to be directed at present to tea and coffee. We acknowledge that these are less injurious in themselves than spirits and wine, and ale and cider; but they are still injurious; besides they are among the fountains which have hitherto fed the same mighty stream, and are likely to continue to do so. As long as tea and coffee are used for the

sake of the unnatural stimulus they contain—and for what other purpose were they EVER used?—so long we are in danger as a people of going back to the pollutions from which we have but partially escaped. He who says that tea and coffee must be abandoned by the community is not now deemed half so heterodox, as was the man who dared five years ago to say that we must abandon fermented liquors. And if there were persons to be found then, who dared to stem the torrent of ridicule and censure, and breast the odium which was heaped upon those who touched the subject of fermented liquors, is it likely that there are none to be found at the present time who are willing to stand in the same position, with respect to the votaries of tea and coffee?

We know, at the least, of some such individuals. Convinced as we are of the immense evil which results to society from the use of these drinks, independently of their tendency to intemperance in other things, we shall never cease to pronounce them pernicious; and shall never hesitate to say that their use, except to those who are wholly ignorant of their questionable nature, or cannot get any thing *better* to drink, is decidedly wrong; and to endeavor to prove our assertion. When the fountains from the hills cease to flow, and the rain from heaven ceases to descend, we may perhaps alter our opinion, or pursue a different course of conduct.

THANKSGIVINGS.

[Original.]

'THERE is somewhat arch in the Roman Catholics putting their carnivals before Lent;' says Burgh in his Dignity of Human Nature. What indeed could be more appropriate than that three days of gratification in feasting and every low indulgence, should be followed by forty days of self denial?

But Protestant christians,—those in particular who boast of being descendants of the very Puritans—are far behind their brethren the Catholics in this respect. We have our grand New England carnival, but not our Lent! We have our annual feast, but it is followed by feasting rather than fasting; by indulgence rather than by self-denial. Our tables are loaded with luxuries not only on the day of the general Thanksgiving, but for several days afterward. And as if in contradiction to the practice of our friends the Catholics—whether for the sake of contradiction merely, it is not our purpose to determine—we are fast getting into the habit of observing Christmas in a manner somewhat similar to Thanksgiving: and we scarcely get over the effects of the gluttony and intemperance of the latter, before we are involved in the excesses of the former.

If these two carnivals came in the spring rather than in the autumn, their effects would be less deplorable. Then, the laboring portion of the community—those we mean who are employed in manual labor—could work, and as the common remark is, 'sweat it off.' But preceding, as they do, a season of comparative leisure—a season in which, as we shall endeavor to show hereafter, we already injure our health by too much eating and drinking in comparison with our exercise—they are, as it seems to me, very great evils.

We cannot indeed, be too grateful to Divine Providence at every season for the multiplied blessings we enjoy, in this part of the world, both of a physical and moral nature. But it is a strange way of showing our gratitude for either, by making beasts of ourselves. And yet what less than this is done? Are not our children, as a general thing, accustomed to think that on these festive occasions it is perfectly proper to eat and drink till they can hold no more? Are they not only allowed but invited to do this, by the variety of high seasoned and luxurious dishes placed before them? And is it not so common for both old and young to yield to the temptation, that a person who is self-denying and temperate amid so many incentives to sensuality, is

almost as rare as a Joseph or a Scipio amid the temptations of eastern courts or harems?

Perhaps we may seem too severe; but it is really shocking to see how these sacred seasons, as they were originally designed to be, are perverted and abused. We are more than shocked; we are pained. Addison said, that when he saw an ordinary fashionable table, loaded with its luxuries, he could not help fancying that he saw fevers, gouts, and other diseases lying in ambush among the dishes; but how much more horrid the picture which his imagination must have drawn, had he seen one of our modern Thanksgiving tables!

But is there no remedy? We should not be surprised to hear the devotees of appetite say—Oh, it is an evil that will work out its own cure. Thus men are apt to say who wish to apologize for self-indulgence, and who have never yet learned to value the pleasures of self-denial.

But the question recurs—Is there no remedy? Yes, there is one. It is found in that course of conduct, were it both taught and practised in our families, which the apostle enjoins when he says—'I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God; which is your REASONABLE SERVICE.'

MISEDUCATION.

[From the Annals of Education.]

WHY do we see so many over-fed, gormandizing, ill-humored, selfish and self-willed children? The combined power of three great causes is at work:—*maternal love*, *vanity*, and *ignorance*. We may venture to say, every mother in her senses loves her child more than she loves herself. How can she then refuse to

give him anything ? Food is the most obvious comfort, the greatest pleasure he enjoys, and she gives it freely. She wishes her child to *thrive*, to become strong, vigorous and fleshy. And now *vanity* comes in play. Every mother is vain of her child, and would fain have it the finest; and for this purpose also it is excessively fed. Yet this does not happen without the third cause, *ignorance*. Ignorance does not perceive that the thriving of the child depends upon the quantity which it digests, rather than upon the quantity it swallows; and overlooks the great medium, which it does not understand, the organs of nourishment, whose office it is to prepare *nourishment* for the body, from the food which enters the stomach. Only so much food as the child really digests does it any good ; what remains undigested is a source of evil.

As these bad habits began with blind and injudicious affection, so they end with the same. How *can* one who loves a child so much, give it pain ! When the necessary consequences of this treatment appear, and the child becomes ill-humored, selfish and self-willed, and beginning, very early, to worry its mother—this blind and weak love, incapable of resistance, pleads, '*The poor child cannot understand yet.* The understanding is not developed the first year. Let it grow older, and then I will educate it.' In the mean time, before the understanding is developed, the child is *miseducated and spoiled.* The first use it makes of the understanding is in tormenting the mother ; and it soon becomes a little tyrant. There are too many mothers of this sort who are slaves to their children. They reap only what they have sown.

RECORD OF REFORM.

EXAMPLE OF MASSACHUSETTS.—At a Convention of the friends of temperance in Massachusetts, held recently in Boston, at the Odeon, composed chiefly of delegates from temperance societies throughout the state, a series of resolutions was passed, whose spirit falls but little behind the spirit of those which were passed by the late New York Convention at Buffalo. Among the rest was a resolution enjoining it on the friends of temperance everywhere, to refrain from ALL INTOXICATING LIQUORS as a BEVERAGE.

But it is not to be expected that a victory so glorious, against forces so mighty, can be achieved without a severe contest. The ease-loving, the timid, and the wine drinking, will oppose to the last such a measure. The plaintive, half hypocritical cry, 'YOU ARE GOING TOO FAST,' which has been heard time immemorial, but which, emanating from the source it often does, has kept back, more than anything else, the wheels of improvement, will be put forth against the cause of temperance, even in the ODEON! It is beginning to be uttered with more caution, however, and we may fairly hope that the time is not distant when it will forever cease; when free inquiry, and free discussion, and free communication of what we believe to be truth, will be universally tolerated; and when men will not be afraid to tell, in a proper spirit and manner, and in the fear and love of God, not only the truth, but the WHOLE truth.

LECTURES ON THE SCIENCE OF LIFE.—A course of lectures on Physiology, or the Science of Life, is now going on at Boylston Hall, in this city, by Mr. Graham.—If there be a science which, above all others, tends to enlarge and liberalize the mind, and at the same time render it highly practical, in the usual sense of the term, it is the SCIENCE OF LIFE, or PHYSIOLOGY.

HOLMES PLYMOUTH ACADEMY.—This institution, located at Plymouth, N. H., is about to be enlarged and improved; and one object of the change is with a view to the preparation of school-teachers, both male and female. This alone is an important step in the work of reform. But this is not all. The subject of HEALTH, as affected by diet, dress, &c., will receive particular attention. A popular course of lectures on Anatomy and Natural History, as illustrating the Divine Existence, is also contemplated. This looks like beginning at the foundation.

BOOKS AND PERIODICALS.

THE CLASS BOOK OF NATURAL THEOLOGY; BY REV. T. H. GALLAUDET.—The idea seems scarcely to have entered the heads of people, that the master spirits of the age—the men after God's own heart—can be usefully employed in making books for common schools. The compiler of an encyclopedia of what is already known, or the promulgator of some new or visionary system of philosophy, may be regarded as worthy of a *little* respect, and perhaps his bones may be honored by having a monument placed over them, whether he continue to live in the affections of a grateful community or not. But he who labors in behalf of the rising generation may not only live neglected and die unlamented, but may think himself fortunate not to hear the cry, 'Away with him! Crucify him!

But to the 'book.' We hope its author will live to see the day when his Class Book of Natural Theology will not merely be found in all our common schools, but be studied there, and appreciated. Whatever elevates the character of instruction in these schools—these substitutes for the family school—has the most direct and happy moral tendency.

FEMALE EDUCATION.—We have received from Mr. Rich, a minister and teacher in Troy. N. H., a small pamphlet of twelve duodecimo pages, presenting some interesting but rather novel views on female education. We hope to say something more on this subject in a future number.

EIGHTH REPORT OF THE AMERICAN TEMPERANCE SOCIETY.—This is one of the most valuable publications ever presented to an American, or indeed to any other community. It consists of more than sixty large and closely printed pages; and besides the able REPORT of Dr. Edwards, the Corresponding Secretary of the Society, contains the whole of Dr. Mussey's Prize Essay, the best part of Dr. Lindsly's, the Constitution of the Society, the Resolutions lately adopted by the New York State Temperance Society, and a number of valuable tables and other documents:—the whole afforded, by the single copy, at the low price of twelve and a half cents! We should be glad to make extracts from this pamphlet, but we scarcely know what to select, where the whole is so valuable.

MORAL REFORMER

AND

Teacher on the Human Constitution.

DECEMBER, 1835.

THOUGHTS FOR DECEMBER.

[Original.]

The season has arrived when a large proportion of the laboring population of the United States enjoy a season of comparative leisure. This is especially true of the farmers, who after all constitute the 'bone and sinew' of our country. To them winter brings many hours of freedom from exhausting toil; and many seasons, besides the long evenings, of comparative repose.

How shall the months of winter be best employed? is a question on which much might be said. I might speak of the value of this season for mental and moral improvement; I might dwell at length on the favorable opportunities which it presents for attending to the duties of religion, and forwarding the objects of every benevolent association; I might tell what ought to be done in the way of promoting the objects of lyceums, Sabbath schools, district schools, and infant schools; I might speak at still greater length of the manner of conducting those *most* important schools—the families of our land—collected in those most natural and happy school rooms—I mean around their domestic firesides:—In short, I might write a volume on our winter duties to ourselves and to others.

But such is not my object. I have but a few words to say; and those shall be confined to a single point. How shall the winter be spent so as to preserve and promote

health in the best possible manner, and prevent—if they can be prevented—the tedious and dangerous complaints so incident to the spring?

The way is plain—so plain that even the wayfaring men and fools, one might think, need not err. It is to follow the plain and simple indications of nature. It is to use, in matters which pertain to health, that plain, sound, common sense which we are accustomed to use elsewhere. It is to adapt ourselves, as much as possible, to our change of circumstances.

If we exercise less than in summer, we need rather more clothing. Besides, the season demands it. But in complying with this necessary requisition, we must avoid going to an extreme. Too MUCH heat, whether produced by clothing or by fuel, especially the latter, is quite as injurious as too great a degree of cold. Keep yourself, at all times, as cool as possible, provided you do not go so far as to expose yourself to permanent suffering.

If we exercise less, we also need less food. No greater mistake could be made, than the very common one of continuing to eat and drink as much as usual of that which is even *more* stimulating, while we exercise comparatively little. It is owing to this sad mistake that many feel so much oppressed by the warm days of spring. He who eats less during the winter, and of milder food, and drinks nothing but water, will be surprised at the difference in his feelings, in passing from winter to summer. His head will be clearer, his movements more free, and both his mind and body more active.

It is a common saying that laboring people grow fleshy during the winter. But we might say, with just about as much propriety, that they become diseased. Plethora, or fulness, is disease; and laboring men in general have quite as much fat about them, during the summer, as comports with vigorous health. Let not those who bloat themselves up in the winter by gormandizing, or by filling their stomachs with hot or stimulating drinks, or by neglect of vigorous exercise, complain if they 'die off,' as the countryman said, 'every spring.'

How long will it be, ere men will learn to adapt themselves to the circumstances in which the Creator has placed them, and endeavor to make the most of their condition! How long ere they will find out not only that they have bodies—for that is pretty well known at present, to many,—but that these bodies are closely connected with the immortal mind and soul; and have a surprising control over both!

MADAME DE MIRAMION.

[Original.]

History informs us that hospitals owe their origin to female exertion and female benevolence. One species of hospital, in particular, was first established by Madame de Miramion, a French lady, who lived in the reign of Louis XIV. A life and character of such exalted merit as hers was, deserves to be recorded for the example and imitation of her sex; for there is much of truth in the sentiment of Mr. Flint, once editor of the Western Review, and more recently of the New York Knickerbocker, that 'if this world is ever to become a better and happier world, woman, enlightened and well educated, sensible of her influence, and wise enough to exert it aright, must be the original mover in this great work.'—The following sketch is from the 'Female's Encyclopedia.'

Madame de Miramion was of noble extraction, and had acquired great reputation in her youth by her beauty, virtue and accomplishments. She married into a very illustrious family, and became a model of conjugal affection. Her husband dying while she was still young, she was sought and courted by men of the first rank and fashion, but having previously determined never again to marry, their courtship and assiduities were ineffectual.

Among the many suitors whom she received, was the famous Count Bussi Rabutin, so well known by his wit, and by his imprisonment in the Bastile for the liberties he took in his writings with some great personages in the court of Louis XIV.

He had conceived a violent passion for Madame de Miramion. As she testified no approbation of him, but repulsed his warmth with coldness and indifference, his pride overcame his reason, and he carried her off by main force, thinking thereby to exclude all his rivals, and compel her to accept of his hand. But this act of rashness did not succeed: she remained inexorable, and he was obliged to relinquish his prize.

When she had delivered herself from this impetuous lover, she openly declared her resolution to resist all solicitations of this nature, and to discard all persons who should address her to that effect.

She then made a vow of chastity, and invited as many other ladies as she knew to be charitably disposed, to cooperate with her, and employ their fortunes in retrieving from distress those unhappy young women who had been guilty of leading an irregular life. She sought them out industriously in all places, and commissioned a variety of persons to assist her in this pious work.

Whenever she saw a comely young woman in want, she never failed to relieve and protect her; if inclined to marry, she made it her business to seek out a decent, industrious young man to be her husband; and if willing to retire into a convent, she defrayed the requisite expenses.

In actions of this kind did this illustrious lady expend her income, at a time of life when so many others of her rank are plunged in gaieties and dissipation, and while possessed of beauties and attractions that rendered her an object of attachment and admiration to all who had the happiness of her acquaintance.

She founded two houses for the reception of women of ill fame. The one was for those whose confinement was involuntary; the other was for such as were desirous of withdrawing themselves from their vicious courses. They were both properly endowed and regulated, and have been found of essential service to the community. They have proved the happy means of saving from misery and wretchedness of every kind, a multitude of those inferior victims of prostitution whose lives are necessarily a scene of perpetual horrors, and whose condition affords them nothing but continual causes of affliction and repentance.

'YOU ARE GOING TOO FAST.'

[Original.]

Morse, in his Universal Geography, says, that 'all persons are called superstitious by those who are less conscientious than themselves;' and he might have added, with equal truth, that all persons, on the other hand, are regarded as too liberal, by those who are *more* conscientious than they. Or, in other words, every man makes his own creed, rather than the 'law and the testimony,' the standard of religious belief; and just in proportion as his neighbor departs from that standard, by admitting fewer or more articles of faith, just in the same proportion does he regard him as approaching the confines either of infidelity or bigotry.

So in regard to other matters, every one has his own standard; and if you go beyond that, you are deemed ultra; that is, you are believed to be carrying things to extremes. 'You are going too fast,' or 'You are going to an extreme,' is the cry.

But at this rate Noah was ultra, and so were Abraham, and Joseph, and Moses, and Daniel, and the prophets and apostles. And so, even, was the Saviour himself.

When the latter taught the superficially religious Jews of his day that they could break one of the ten commandments, and expose themselves to the displeasure of God, by a 'look' or a 'desire,' was he not, think you, denounced as ultra? Were not the devotees of lust forward to tell him, or at least to believe most sincerely, that he was carrying matters too far? 'Why spend your breath,' did they not probably say, 'on these *little* things?'

'In general, I like your Moral Reformer,' said one of the more eminent physicians of New England, in a letter to the Editor the other day. 'I think it calculated to do great good. I am gratified that you are in a sphere of such extensive usefulness. You will do much good by inculcating such correct moral sentiments, with so much interesting reading. If I object to it, (the Reformer,) at all, it is to its ultraisms.'

It may be gratifying to know what this gentleman regards as ultraisms; and in this view we insert the following paragraph from another part of his letter.

'I am for moderation in all things. I am for temperance, on this principle. I deprecate the use of alcohol, and wine as containing alcohol. I approve of coffee and tea, used with moderation in quantity and strength; and even Graham bread and water gruel may destroy life if used in great excess. Leave the diet of invalids to intelligent physicians, and not lay down rules as of universal application: they will not apply.'

Here, then, comes out the grand secret of our heresy. We say that water is a better drink than tea and coffee. We appeal to the testimony of physicians, generally, in proof of our position. And to those who receive this testimony, and believe that water is *better*, and consequently tea and coffee *worse*, we say it is a moral wrong (and by the way, a waste) to use them. This the doctor can neither 'gainsay nor resist.' But he is a tea and coffee drinker himself; and his friends, and the public, to some extent, know it. What then shall he do? Ridicule us for want of arguments to meet us, like some of our brother editors? Tell us that we are meddling with little things —the paring of finger nails? He is too much of a gentleman to do that. Besides, he knows better than to call coffee and tea little things, in their effects on mankind. But what then? Why, he modestly says—If I object to your Reformer at all, it is to its ultraisms.

There is one point, on which the doctor appears to misunderstand us; and so do many of our other readers. He seems to regard us as laying down rules for invalids; as interfering with the province of the intelligent physician. Now we are not aware that we have ever done this. Prevention has been, and still is our grand and ultimate aim. In regard to *cure* we have little to say, except in so far as may be necessary in exposing the evils of quackery. We are not for diminishing the public confidence in sensible and well educated physicians; but on the contrary, we would gladly strengthen their hands and encourage their hearts.—Quackery, however, whether in the profession or

out of it, we are determined to attack; and we have begun the siege already.

One word more in relation to the remarks of our medical correspondent. 'Even Graham bread and water gruel may destroy life,' he says, 'if used in great excess.' Who does not know that? But does this prove that bread and water gruel stand on the same footing with tea, and coffee, and wine, and alcohol? Are we to be shuffled off in this manner? Is it excess *alone* that kills? Will not alcohol, and narcotics, though in quantities far short of what the public call excess, destroy life, in time? Our worthy friend is not surely coming round to the plea of the ignorant and the vulgar, that *all things contain spirit*—bread and water among the rest.

We doubt not that we inculcate other things which 'they call heresy,' and which the doctor calls ultraisms; but here is the front of our offending—that we disapprove of all drinks, so long as mankind are healthy, except water. This is our condemning sin in the eye of a large portion of the community. At least, this is a fair *sample* of our heresy.

Now we are not predisposed, either physically or morally, to giving or accepting challenges; but we cannot help thinking it the duty of those who charge us with so much heresy to bring forward their arguments. It cannot be that they use ridicule because they think our arguments are not worth answering; for in that case, it seems to us, they would be silent. Nor can it be because they think us incorrigible; for then, too, it would be policy—and some of them understand the import of this word, *policy*—to let us alone. Nor can it be,—at least I trust not,—that they have not arguments to use; for there is no great and important question that does not admit of discussion.

No; our condemning sin in the eye of our brethren is, that we not only will not join them in their moderate use of poisons, and in contributing to swell the mighty stream of intemperance and crime by pouring into it poisonous tributaries, but are determined to labor perseveringly to dissuade others from it. It is because we are determined to throw the guilt of intemperance—a measure of it at

least,—where it properly belongs, viz. on those who with more light than others, lead the fashion in the use of exciting drinks; and thus indirectly, but not therefore the less surely, become responsible for its effects.

And now, after having labored one year in a cause, to which we have pledged 'our life, our fortune, and our sacred honor,' we are prepared—and we deem it our duty—to say to our correspondents, as well as to one or two conductors of the public press, who complain that we are trying to reform them out of their tea, their coffee, and their feather beds, that we should be glad to hear their replies to the following questions:

Is it not the legitimate object of all drink to quench thirst and dilute the fluids?

Is it possible that the Creator ever intended drink for any other object than to quench thirst and dilute the fluids?

Is not that mixture of oxygen and hydrogen which we call water, the most effectual for this purpose?

Are not its effects always more or less impaired by anything being mixed with it?

If pure water, then, is better than any mixture, have we a right to use mixtures, so long as we can get water? In other words, have we a right to use the *worse* article, even at the same expense, when we can obtain the *better?*

Do not both tea and coffee contain certain medicinal properties, called by some writers sedative, and by others narcotic?

Does not the daily use of narcotics, in the smallest quantity, to the healthy, produce injury? Have they not—in short, must they not have—a poisonous effect on the human system?

Do not even soda water, lemonade, &c. contain medicinal properties, in small amount?

Can it be safe for a healthy person to resort to the use of medicine?

Can alcohol, in the smallest quantity, be taken daily, while we are in health, without injury to the living body?

Do not all fermented liquors—wine, cider, ale, and the weakest mead, beer, &c. contain alcohol?

If these questions receive such replies as we suppose they must receive from all intelligent and honest physicians, we should then like to ask one more question still—Is it out of place—is it dealing in trifles—the raillery of certain sapient editors to the contrary notwithstanding—to enter into calculations on the loss which individuals or the community sustain by the use of these drinks, not only in a pecuniary point of view, but in morals and health?

We press these questions, because we are now about to commence a new year; and we wish to commence right. If the physicians and editors who are in favor of narcotic and alcoholic beverages—whether because they themselves use them or not, is another question—can show by *fair argument* that we are incorrect, we have no wish to retain our heresy; but will do as much in the progress of the coming year to convince our readers of our and their error, as we have during the past year to mislead them.

ONE PILL A DAY.

[Original.]

'You appear to enjoy fine health;' I observed to a young gentleman, about twenty-six years of age, into whose company I had fallen, a few months since.

'Fine health!' said he; 'very far from that. I am one of the most miserable of dyspeptics.'

'But your countenance is certainly clearer than the majority of our dyspeptics; besides, I never before heard you complain.'

'Perhaps not; for I manage myself in such a manner as to secure a tolerable degree of comfort, by taking *a pill* every day.'

'A pill every day! I am sorry, my dear sir, to hear that you are obliged to rely upon medicine.'

'I am sorry it is so; but I cannot help it.'

'Are you quite sure that proper exercise, air, food, drink, &c., might not answer the purpose instead of medicine?'

'I am aware of the evils of relying on medicine; but what can I do? My time is very valaable, *just now;* and change, or relaxation, is next to impossible. I must continue my employment,—come what may. This point is settled. I have presented my whole case to Dr. A., our family physician, in whom I can confide, and am now following his advice. Neither he nor I am quite satisfied with the course; but we are sure, both from *theory* and *results*, that it is the only safe course I can take, under existing circumstances. Since I commenced with a pill every morning, which is now about three months, I have been able to perform a tolerable day's work each day; and I do not see that, on the whole, I have lost much in general health and vigor.'

'May I ask you whether the pill which you take is composed of very active ingredients?'

'Not at all. It is a very mild compound. Why, I can tell you what it is made of. A little sulphate of quinine, a little aloes, and some rhubarb, that's all.' (!)

'And do you find yourself able to eat what you please?'

'To be sure. Before I commenced the pill, my appetite was not very good, it is true; but since that time it has much improved, especially if I use good, rich, high seasoned food.'

'You don't surely allow yourself high seasoned food!'

'I could not get along without it. I have been so long accustomed to "good living," that I do not think I could now stand it on any other. I have left off the use of wine, however. My only drink at present, besides tea, is rich and strong coffee. This does me as much good, almost, as the medicine.'

'Would it not be better for you to drink the *best* drink, instead of an inferior one. I mean *water*.'

'Oh, no. Water is too heavy. I cannot drink that.'

'So *I* thought, once. It is only four or five years since I knew that I could drink water. It was not till I entirely left off the use of all other drinks that I could *relish* it. Now I *prefer* it, even for the mere *pleasure* I derive from it.'

'But don't you drink either tea or coffee?'

'Certainly not.'

'Do they hurt you?'

'Not obviously; but then I abstain from them from principle. The universal testimony of physicians, and all others whose testimony is of any value in the case, is, that water is the best drink for man. But if water is the *best* drink, then all other drinks are *worse*. Am I justified in using the worse, when I can get the better?'

'My maxim is, that as we are not to live always in the world, it is proper to indulge ourselves in its enjoyments as we go through it;—its innocent enjoyments, I mean.'

'This is *my* maxim, too. But is it innocent for me to use the *worse*, when I can as well have the *better?*'

'This seems to me strange doctrine. You hold it right, you say, to indulge yourself in innocent enjoyments; and yet deny yourself coffee, and use only water! Well, such a course may be best for you, but it will not do for me. I can never drink water; and, above all, can never derive more enjoyment from it than from the use of other drinks;—no, never;—and if I could, I WOULD NOT.'

'So I once thought, I replied; and so hundreds and thousands have thought; and yet some of them have found themselves mistaken. Alas, did we but know the depth and degradation of our slavery! But here is the great evil of slavery of every kind, that the slave does not, and cannot know his degradation, and *how much* he is a slave, till he has tasted the sweets of liberty!'

This, reader, as nearly as I can recollect, is the substance of a conversation which I had six months ago, with a young man who is universally beloved and esteemed for his excellence of character, and who would startle at the idea of being guilty of a moral wrong. And yet he is pursuing a calling which involves the necessity—either real or supposed—of doing that which he knows to be hurtful—and why not wrong, therefore?—in the end. He is nearly ruined by stimulating food, and yet continues to use it;—nearly destroyed by stimulating drink, and yet satisfies his conscience with an exchange, instead of a reform; and when shown a better path, avows his determination not to walk in it.

Several months having elapsed, I again met—it was but the other day—with the same young man. Observing he looked quite ghastly, I said to him—You seem very ill. I am just recovering, said he, from a severe disease, which has confined me to my bed nearly three weeks. While speaking, he coughed. I saw that his stomach, and perhaps his lungs were *going*. He may get a little better; but he will never enjoy sound health. Medicine has destroyed him—that is, prospectively.

When, oh when will mankind learn but *a little* wisdom on this subject! When will they learn to prevent, by self-denial, what it is next to impossible to cure? And when will they allow their physicians to tell them the naked, undisguised truth?

EVILS OF QUACKERY.—NO. I.

IGNORANT APOTHECARIES.

[Original.]

Quackery is a subject to which our attention has for many years been directed; which we have for some time been willing to expose; but which we have deferred as long as possible. It is a subject beset, too, with difficulties, and we are not without our fears that in striking at *quackery*, we shall be regarded as aiming our blows too indiscriminately; as attacking men instead of things; and confounding the good with the bad. But we mean not so. There are honest, reputable men everywhere; but then there is also quackery everywhere. It is by no means confined to the medical profession; nor to physicians and apothecaries. There are quacks in law and theology as well as medicine; and they are equally numerous—rather much more so—in many other occupations, as well as among what have usually been called the three learned professions.

We do not expect to canvass, fairly and fully, the whole subject; for it would be the work of a life. But

we must begin somewhere, for we have a great deal to do, at the least. And we choose to begin where, to the short-sighted view of careless spectators in a careless world, life and health are oftenest put in jeopardy. We begin, then, with the apothecary or druggist.

On this subject we may be permitted to insert a few thoughts which occurred to us six or eight years ago, and which, though intended primarily for the country, may be applied to the city. They were forced upon us by actual observation. We had seen in the range of our own medical practice, calomel mistaken for antimony, and antimony for calomel; and had taken, as a matter of experiment, doses of the vegetable extract of cicuta, which were large enough to destroy singly the lives of four men, but which had little or no effect on us, because the apothecary had suffered the mass to lose its strength. It would be natural, therefore, that though at the time we were wholly unaccustomed to writing for the eye of others, we should speak feelingly.

'Of all classes of mankind, it would hardly be possible to select any three, to whom an appropriate education for their calling is so indispensable, as the physician, the nurse, and the apothecary. Imagine a poor mortal fallen into the clutches of an ignorant, a careless, or immoral physician. The case is bad enough if he is *either;* but what if he should happen to be ignorant, careless *and* immoral, at the same time? Added to all this, suppose the *apothecary* should happen to possess any or all of these traits of character! Nay more, suppose the *nurse* be also an ignorant, thoughtless, blundering person!!

But I leave the physician and nurse for the present, to comment on the apothecary. None is fit for this responsible station, but he who has a good reputation for morality and intelligence. An immoral, ill-natured, or ignorant apothecary is a pest to society. And yet do we not often see ignorant and vicious men in the shops of this country, dealing out death and destruction to their fellow citizens?

In the first place, what has been their *preparation* for this business? Have they a knowledge of the language in which most of the articles in shops are labelled? So far are they from a knowledge of the Latin, many have scarcely a knowledge of their own native language. Have they ever studied natural science—botany, chemistry, mineralogy? What do they know of pharmacy? What do they know of materia medica? Yet without a tolerable knowledge of all these branches, a man is not fit to be an apothecary.

That a man is able to hold up his head, and put back his shoulders, make a bow, dance, and fiddle, is not sufficient. That he is able to sell nostrums, *Chambers*, *Parker*, and *Swaim*, is not enough, either. *Physicians* make mistakes enough, the best of them. But how often has the faithful physician been pained to find his patient worse, unexpectedly, when upon examination he finds out the cause in the error or misconduct of his apothecary!

Perhaps he had ordered *digitalis* or *valerian*. The apothecary not knowing that they ought to be kept excluded from the air—or not caring—had suffered them to lose half their strength, by being kept in open boxes. No wonder the recipe should fail! There is a difference between the whole of a thing, and *half;* especially when the patient lies poised between time and eternity.—Or the doctor orders a dose of calomel, and the careless apothecary blunders out arsenic, or sugar of lead!

Or to make his articles of medicine hold out well, perhaps he adulterates them with flour, or some other *apparently* harmless substance. For, after all, patients are not so often killed by abundant, as by insufficient doses. Some apothecaries, being indifferent judges of the quality of medicines, buy those of *inferior* strength, or such as have already been adulterated.—These are a few only of the evils which result to the community either from the ignorance or design of apothecaries.

In the second place, is the apothecary a man who has been trained to feel the force of moral obligation, and

the weight of responsibility? Does he feel that on his conduct, day by day, health, and even *lives* are suspended? For unless such an education has been given him, he ought not—one would think *cannot*—thrust himself into a station so deeply responsible. A man who sells nostrums of any kind—can he have a conscience?

I would not have touched this subject had I not been fully convinced that it needed investigation. Reform in it is deeply and indispensably necessary. How, or where to strike, I will not attempt to say. I will not say that no college should license or allow a physician to practice medicine, except upon condition that he furnish, in every instance, his own medicines. Nor will I presume to say that the apothecary should be *licensed* as a well educated apothecary, before he be permitted to sell—thus making his business a profession. But evil exists, and ought to be remedied somehow. Only let the public sentiment be roused to this subject, and the thing will work its way right. Medical societies or legislatures will then take such a course as their wisdom may direct.'

Little did we imagine, while penning, several years ago, the foregoing remarks, that any human government had ever interposed in this matter. Yet even at that time, our transatlantic brethren, as appears by the following extracts from the Boston Medical and Surgical Journal, had begun the work of reform.

'In some of the German States, particularly Hesse-Cassel, the government will not permit an apothecary who has been two whole years engaged in any other employment, to resume his business without being subjected to a second examination, and obtaining a new license for the practice of pharmacy. During the progress of the re-examination, some chemical preparation is required to be made, to show that the individual remembers his manipulations.

'The capital of Prussia, containing 250,000 souls, has only 28 apothecaries. Nearly the same vigilant eye is kept upon this important class of men, that characterizes the system in Germany. Once every year, the retail

drug stores are visited, at an unexpected moment, by a committee of magistrates and physicians, appointed by government, to examine and decide upon the genuineness of the medicines on sale. The laboratory is also minutely inspected. Every error or defect of importance, subjects the owner to serious embarrassments. One very important regulation is this, viz. that they shall not meddle with medical practice.'

Thus our American pride is humbled! Those governments, which we so heartily despise, are obviously a generation before us in the practical education of their youth generally, and scarcely less so in matters of life and health. Watts says it indicates a good degree of improvement in wisdom and knowledge, when we begin to discover how unwise we are. If this be the test, nationally, as well as individually, when shall this nation of boasters begin to show signs of progress?

Look at Berlin, the capital of Prussia, with her 250,000 inhabitants, and 28 apothecaries; and then at Boston, with only about one-fourth as great a population, and 38 apothecaries or druggists; or about five times as many in proportion to the number of the inhabitants as in the Prussian capital.—Whence this disparity? Is there five times as much disease here as in Berlin? Or do we use five times as much medicine in Boston, in proportion to the disease? Or are the facilities for pursuing the employment five times greater?

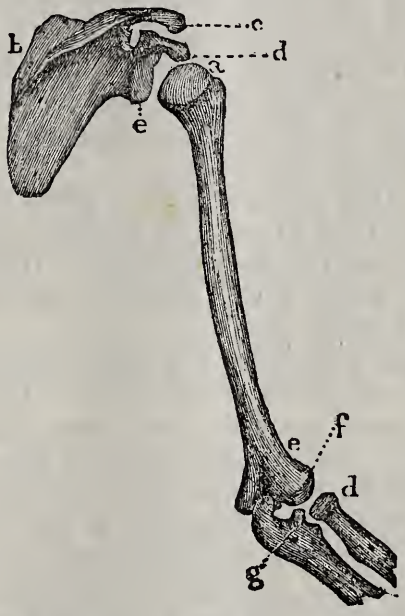
The two last questions, no doubt, suggest the reason why druggists are so numerous with us. Every man who can learn to read an ordinary medical prescription, —which by the way is not always an easy task—and compare it with the labels of his boxes, and shelves, and jars, thinks himself abundantly qualified to become an apothecary! No matter how many lives are destroyed by his ignorance, so he gains a livelihood by his unrighteous—because unstudied—traffic. And though the term quackery may by many be deemed inapplicable here, we know of none so appropriate. It is certainly nothing short of the grossest empiricism to deal in substances of whose nature we know so little; to say nothing

of the common practice among druggists and apothecaries of making or vending a thousand nostrums;—a practice which we shall endeavor to expose faithfully in future numbers.

MECHANISM OF THE JOINTS.

[From the ' House I Live in.']

HERE is a tolerably good engraving of the BALL AND SOCKET JOINT at the shoulder. The HINGE JOINT, at the elbow, is not quite so plainly seen. Still you can form some idea of its appearance. I will endeavor to give you a particular account of these two bones. And first, let us consider the joint of the elbow.



The lower portion of the arm is made up, you know, of two bones ; one larger, called the *ulna*, and another smaller, called the *radius*. The upper end of the smaller one, *d*, is a little rounded, and lies against a smaller hollow in the other, at *g*, to which it is tied by cords, called ligaments, particularly by one which goes round it,

like a band. The ends of these two bones, thus united, turn on the end of the upper one, which is rounded and fitted for the purpose, as you may see at *f*. They are kept together, in a living person, (as indeed all bones are,) by broad and short straps or cords, called ligaments, which grow to each end of the bone, a little way from the joint, and are very tight and strong, and yet not so tight as to hinder a proper motion.

But a ball and socket joint is rather the most curious. The bone which is represented at *b*, is the *scapula*, or shoulder blade. The hollow place at *e*, is the socket in which the round end, or ball *a*, of the upper bone of the arm, (the *humerus*,) plays freely when we move the arm. The socket is so shallow, and the ligaments so long, in order to enable us to make almost every kind of motion with our arms, that it is much more easily slipped out of joint or dislocated, than the hinge joints are. Even the hip joint, which is also a ball and socket joint, has a much *deeper* socket, and it is on this account, that we cannot swing our legs round with quite as much freedom as we can our arms.

But though the shoulder joint is pretty easily dislocated, it is not so easy to put it in its place again, when it once gets out, as you may imagine. It sometimes requires all the skill of a wise surgeon, and all the strength of one or two strong men.

You see the wisdom of the great Creator fully displayed in this structure of the bones. What if the joint of the knee would move in every direction, like that of the shoulder? Do you not see that when we walked, the legs would have dangled about strangely, instead of moving backwards and forwards in one direction only? And is it not plain that we could never have *stood* firmly? In like manner, how very inconvenient it would be, to have our finger joints move one way as well as another? On the contrary, how confined and cramped would have been the motions of the arm, if the shoulder had been like the knee, and had only permitted the arm to swing backwards and forwards, without our being able to carry it outward from the body?

CAUSES OF INTEMPERANCE.

[From Lothrop's Address.]

It is important, for the permanence and further success of the temperance reformation, that more attention be paid to the physical causes of intemperance, and more exertions used to apply the physical remedies, or rather preventives. In truth, these physical causes are the most important to be considered, because, when once in operation, they are less under control; they are in a measure beyond it. When an individual, by a wrong or negligent course of living, has brought his system into such a state as to produce in him a strong physical disposition to intemperance, or to an excessive use of stimulants, he can no more resist this disposition, by the moral exertions of his will, than he can stay the cravings of hunger by the same means.

This nation, at a time when the moral causes that should have prevented it, intelligence, virtue, and general prosperity, were abundant and strong, was distinguished for its intemperance. Were I asked to account for this, I should not ascribe it so much to the ease and cheapness with which the means of intoxication could be procured, as to the gross habits of living common to the people in general, and their inattention to wholesome cleanliness, personally, and in many of their domestic arrangements.

It is said that in the wine growing countries, where the people use wine freely, they are remarkably temperate. I believe that such is the fact, though not perhaps to the extent often represented. It is not to be attributed, however, to their drinking wine, and affords no argument for endeavoring to introduce the general use of their wines in this country, while other things remain as they are. It is to be attributed to other causes.

In these wine growing countries, a great variety of the most delicious fruits and vegetables are produced. These form a very large part of the food of the inhabitants. They live also much in the open air, and from

the nature of their climate, make frequent use of the bath. These are the things that keep them temperate, and not the use of wine. And a comparison of the manners and habits of nations, with the history of intemperance, will satisfactorily show that generally drunkenness has prevailed among them, in proportion to the grossness of their food, and the neglect of cleanliness in their persons and dwellings. What made the North American Indians, when supplied by the whites, become so instantly, almost, and so excessively addicted to the use of rum? Did it originate from any original moral difference or weakness, any extraordinary want of self-command on their part? No. For in many other things they have shown an uncommon degree of moral strength, a command over passion and feeling, that would not be unworthy a martyr's fame and a christian's faith. But the North American Indians were almost exclusively meat-eaters; though sometimes compelled, by failure in hunting, to abstemiousness, they were generally wanton, extravagant, excessive feeders upon *flesh*. This was the secret of their fall. It produced a physical disposition for stimulants, that was beyond control.

What keeps the members of the Society of Friends so entirely free from intemperance? An instance has hardly ever occurred in their community. They use wines and other intoxicating drinks. How happens it, there is no excess? Is it because of any extraordinary moral strength in them, any greater degree of self-command? No; but because they have less occasion to exercise self-command. Their physical precautions are so great, that moral ones are rendered unnecessary.

It cannot be doubted that the great cause of the remarkable temperance of the Quakers, is not any peculiar power in their form of faith to make them firm, but in the influence of their modes of living, and their attention to personal and domestic cleanliness, in preventing all physical want or disposition for excessive stimulants.

The poor and the laborious do not become intemperate so much from the hardships to which poverty and labor subject them, as from the gross and indigestible

character of the food which they eat, from their disregard of personal cleanliness, from the dirty and unventilated apartments in which they live, from the impure and unwholesome air which they breathe in them; for the action of the lungs, the pores of the skin, and the organs of the stomach are very much impeded by these things, and it is the opinion of many medical gentlemen, that they tend to produce a physical disposition for strong and stimulating drinks, over which the will could have but slight control.

There is nothing that the community generally know so little about, as the *proper way to live*, and the influence of their personal and physical habits, not simply upon their health, but upon their moral feelings and principles.

Great good might be done, and essential aid I think rendered the temperance cause, by the circulation of cheap tracts on diet and regimen, showing their influence, and illustrating the moral importance of personal and domestic cleanliness.

Our object is a great moral reform; but the causes of the evil we would remedy are not all moral, neither should the means of prevention we employ be all moral. If I met with an intemperate man, and I could prevail upon him to use the bath frequently, to eat meat but once a day, to be much in the fresh air, and to sleep always in apartments having immediate connection with the open air, I should feel that I was in as fair way to reclaim him, as if I prevailed upon him to sign the pledge; at least, if I could educate him in such habits, I should regard them as great security against his ever becoming intemperate.

There is great room for improvement in this country in this particular. There are many who dread cold water ablutions, more than they dread cold water drinking; and any measures that would tend to change the habits of the people, and promote greater attention to personal and domestic cleanliness, would materially aid the cause of temperance.

DOES COLD HARDEN US?

[For the Moral Reformer.]

Mr. Editor:—In your last Reformer you say, that it is a 'mistake' among people that they can harden themselves by use, to endure cold. You also stated the same thing in your first number.—As a case in point, I send you the following anecdote, which you may rely upon as a fact.

In the town of M——, in the state of Vermont, a gentleman had occasion to ride some few miles from home on an extreme cold day in January. It was so very cold that he said he could not ride more than three or four miles without stopping to warm himself. When he arrived at the house of a Mr. Smith, his eldest son was at the door, chopping wood, barefooted. He stopped and went in. The boy, like other children, out of curiosity, followed him in, and seated himself at the *back side of the room*, and there remained while he (the gentleman) staid in the house, which was about half an hour.

Now, Mr. Editor, the question I wish to ask is this: If people cannot harden themselves to endure cold, how was it that this boy could endure cold so much longer and with less suffering, barefooted and half clad in other respects, than the man with as many great coats, overshoes, &c. as he could conveniently wear?

This is not a solitary instance. I have known a great many instances—and doubtless you have—of a similar character. A Subscriber.

P. S. I wish to know whether all acids are deleterious to the human stomach.

Reply.—Our correspondent does not quite understand us; but perhaps the fault is our own. We will therefore explain.

We did not say, in our last number, that 'it is a mistaken notion among people that they can harden themselves, by use, to endure cold.' Our language was, 'to endure severe cold, never hardens anybody.' And we

think so still; though when we say, as we have done elsewhere, that a degree of cold which is painful or even *disagreeable*, does not harden, we mean, when it is *long continued*.

Now this explanation, we trust, sets all right. The boy in question was hardened, not wholly by going barefooted, and never by enduring cold which was severe or painful. There are a thousand things connected with a country life, especially in Vermont, that aid in hardening the constitution, besides cold. That cold, however, was not without its effect, we can readily believe.

But how had it been applied? In such a manner as to produce permanent suffering, or actual pain? We do not believe it. We have seen too many boys brought up in this manner to permit us to come to such a conclusion. Such children are seldom weakened by too much heat during the summer, and the cold of autumn comes on so gradually, and they are so active, that they reach the point of endurance, which our correspondent mentions, almost without disagreeable, or at least without painful sensations, except for the moment perhaps, when they go upon the ice, or plunge in the snow.

We are not sure, however, that even this sort of hardening is at all desirable; because we are not sure that it is safe. Among the savages, it is found that multitudes *die* in their hardening. So also is it among the children of poverty in civilized life. On whom does the burden of suffering from disease—even epidemic and contagious disease—fall? Is it not on the two extremes of society; the rich and luxurious, and those who are trained as our correspondent's Green Mountain boy probably was? Even the *cholera*, in every country, so far as it extended beyond the confines of gluttony and intemperance, found its way most to these extremes of society. It seldom, and almost never reached the middle class, who are generally well fed and clothed.

Besides, who does not know that this endurance of a very great degree of cold, even if not painful, and not productive of immediate disease, tends to shorten life, by exhausting, too fast, what we call vitality? Does not

the continued cold of the frozen north shorten life, as well as the enervating heat of the burning south?—Let us not be told of the aged Russians—no men are more effectually protected against the cold, by their dress and habits, than they.

But we have not room to extend our remarks in this number; nor so much as to glance at the subject of acids, to which our correspondent refers. But we thank him for his favors, and will endeavor not to forget him. Nothing pleases us more—nothing, perhaps, is more instructive to our readers—than inquiries and answers in the spirit of the foregoing. We only wish our work might hereafter contain more of them.

RECORD OF REFORM.

Good News from New Hampshire.—Out of 30 distilleries in operation in New Hampshire a few years ago, only three are now remaining; although it is quite a cider growing country. Many farmers who are not members of temperance societies have cut down their orchards, so it is said; and the conviction generally prevails that fermented drinks must not be continued. Even the clergymen in New Hampshire are, almost universally, advocates of total abstinence from all intoxicating liquors.

Many people startle at the plan of cutting down orchards, and think it the result of a species of madness. And it is very true that the produce of considerable orcharding may be devoted to useful purposes, without making cider. Only let the fruit be of a good quality, and for how many thousand purposes is it valuable to man and beast! In our eagerness to come at the cider, we have overlooked half the important purposes of the apple.

Still there is too much valuable soil worse than wasted by being given up to fruit trees of a miserable quality, whose fruit is *only fit to make cider*. Let all such orcharding come down; and let corn, wheat, rye, and other vegetables be raised in its stead.

Asylum for the Intemperate.—At the last monthly meeting of the Hartford (Con.) County Temperance Society, the following resolution was offered, and a committee appointed to report on it:

'*Resolved*, that a Committee be appointed to report a plan of an Asylum for that unfortunate portion of our fellow citizens, who wish to return to the paths of temperance and sobriety.'

This is a noble step. We hope the plan—suggested as it was by Dr. Rush nearly 50 years ago—will be executed.

Moral Reform in Sweden.—'He who makes two stalks of grass grow where only one grew before is a public benefactor.' Yes, and so is he who makes one spire of grass grow where none grew before. Aye, and he is not merely a public benefactor in a political and economical point of view, but he is a moral reformer too. This we have not time to show, just now; but will merely state the following fact, from the Friend, a paper of Philadelphia.

The king of Sweden is carrying on, with activity, his system of cultivating and peopling the North. Between 1821 and 1832, 13,000,000 of acres have been brought into produce, and 812 new farms are occupied by families who are all prosperous.

Boston Dispensary.—The whole number of persons admitted into this Institution during the past year was 2302, of whom 523 were either moderate drinkers, born of intemperate parents, or decidedly intemperate. And yet 1951 recovered, 82 more were relieved, and only 72 died.—Such institutions are an honor to our city and to the nation.

City of London.—It is stated that there are in London 502 places of religious worship, 4050 public and private schools, 8 societies for morals, 10 societies for learning and arts, 122 asylums for the indigent, 17 asylums for the sick and lame, 13 dispensaries, and 704 friendly societies. Annual Charities, $3,330,000.

This looks, at first, like an indication of moral reform. But alas! one story is said to be good till another is told.

There are in London 2,500 persons committed for trial in a year, 3000 receivers of stolen goods, 50,000 prostitutes, 5,204 alehouses, 18 prisons, 10,000 servants at all times out of place, 20,000 persons rise every morning without knowing how they shall subsist during the day, nearly $1,000,000 are annually counterfeited, and depredations are made to the amount of $9,324,000.—How this changes the picture!

BOOKS AND PERIODICALS.

INFLUENCE OF RELIGION ON HEALTH.—Dr. A. BRIGHAM of Hartford, Conn., the author of a valuable work entitled 'Influence of Mental Cultivation on Health,' has recently written a volume of 331 pages, which he calls 'Observations on the Influence of Religion upon Health and the Physical Welfare of Mankind.'—The work is one of amazing interest; and the doctor has collected a mass of facts which no intelligent christian, whether minister or layman, ought longer to overlook. But while the work contains many good things, there is a sort of looseness in some of its reasonings that reflects no great credit on the author; and though he continually compliments 'pure religion,' 'pure christianity,' &c. there is a spirit exhibited which we are sorry to say seems more like the spirit of a Gallio than of a John or a Paul.—We believe the work ought not to be extensively circulated; and for the following, among a great multitude of reasons:

1. While Dr. B. has exhibited—often in a very lucid manner—the physical evils which result from some of the modern MEANS of religion, and not from religion itself, his title will leave an impression which we trust he did not intend to leave, or at least would not avow; viz. that religion itself is the source of the mischief; and all his cautions against such an inference, coming as they do near the end of the volume, will not prevent it.—We repeat our objection. The name of the book, taken along with the sentiments as they present themselves to a superficial reader, will create a prejudice against all religion, which we hope and believe its author did not intend.

2. In endeavoring to expose the multiplied evils of undue religious excitement, the doctor has gone too far. If his philosophy—we say *philosophy*, for he seems not to have attained to the *spirit* of christianity—were to be carried to its extent, it would eradicate all the passions and affections—so far as religion is concerned—and make the christian a mere stoic. By removing not only sorrow, grief, fear, repentance and remorse, but faith, hope, joy and love, it would break down the human being into a mere piece—if we may so say—of monotony; and render the command to 'rejoice with those who rejoice, and weep with those who weep,' wholly nugatory.

3. We believe the work contains very serious mistakes. First, it was improper, in speaking of camp-meetings, to seize as examples

those only which were held in obscure places, more than ten years ago; when it is well known that the state of things, in this respect, has since that time greatly improved. Secondly, it is not true that 'at least 25 if not 50 out of 100 females between the ages of 15 and 50, attend religious meetings at least 100 or 150 nights in a year, throughout the community,' if he means by *community*, as no doubt he does, the whole of New England. What he says, may be true of Hartford; indeed, we are disposed to think it is. Still less is it true that not more than three or four females out of 200 to 300 attend a ball of any sort in a year. Surely, the doctor would be among the last to attempt to secure even what he deems a good end by unfair means.—We speak with the more confidence on his misrepresentations, because our own observations in this 'community,' cannot but have been as extended, to say the least, as those of Dr. B.

4. The unhealthy tendency of the ordinances of the christian religion is greatly exaggerated. We meddle not with his arguments against the ordinances themselves; we leave that wholly to theologians. But who does not know that the physical abuses connected with baptism and the Lord's Supper, are very unfrequent? Indeed, for ourselves, we have never in our whole life witnessed any, though we have often heard of them, either in the moon or elsewhere. But admitting the existence of a few, do they call for a censure so sweeping; or, above all, for sneers?

To conclude. It is not an open 'enemy' who 'hath done this;' it is a gentleman of great and deserved reputation in his profession, however ignorant he may have proved himself of the philosophy of religion. It is one who, while he deals his blows, does it with so much grace, with so much seeming modesty, and with such apparent reverence for 'pure christianity,' that it is no fault of his if they do not overthrow the good as well as the bad; and root out and destroy, while he would prune and amputate.

Record of a School.—We have long delayed to notice this work, because, really, we were quite at a loss what to say about it. It is not just such a book as we should make for teachers; although the fact that the name which appears so conspicuously on its pages, is the same with our own, has led into many mistakes, and brought us more than one letter that should have been directed to Mr. A. B. Alcott, rather than to the Editor of the Moral Reformer.

We say the book is not just such a book as we should make,—

and yet we are by no means sure that it does not contain more excellencies than any which we could prepare, as well as fewer faults. It certainly affords many capital hints, and cannot but be valuable to every teacher who THINKS. Besides, it combines principle and detail in the proper manner; or rather, it gives us details in such a way as to exhibit in the best possible manner—for the benefit of teachers and parents—Mr. Alcott's peculiar principles.

We cannot indeed subscribe to ALL the views which are attributed to Mr. A.; and we should be still more reluctant to adopt some of those which are appended by the writer herself. Nor can we feel sure, until we have had time to spend at least as many days in the school, as we have already done hours. that a great deal which is represented, no doubt conscientiously, as the result of juvenile mind and feeling, is not the mere echo of the teacher's own sentiments.

Let it not be said that the work abounds in LITTLE things; for the little things of education—as indeed in almost everything else—are in their results, after all, the GREAT things. Or rather, —which is the more correct language—there ARE no little things in the world of education. There may be *useless* things, but there can be no LITTLE things.

THE BOSTON MECHANIC.—The cheapness and excellence of this work give it a strong claim upon our American community. It is not to mechanics alone that it is valuable, though it is best adapted to their use no doubt. It contains much that would be interesting to every reader. We would especially commend to all who do not dwell in the open air, some of its articles on ventilation; and shall take the liberty, ere long, of extracting some of them for our own pages.

BENEVOLENT SOCIETIES OF BOSTON.—We have received the 'First Annual Report of the Association of Delegates from the Benevolent Societies of Boston;' and a precious document it is. We shall shortly give an account of it.

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